

The LUTHERAN



WILLIAM K. MAUNEY—Beloved and Devoted
Church Member

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Our Lord's Ascension into Heaven

Authority of Scripture and Church Scholars' Definitions

Acts 1: 8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The Ascension of Christ is "the visible and glorious triumph of Christ as victor, raising His body above the clouds, and then, in an invisible way, extending it above all heavens, so as to occupy His Kingdom unto the end of the world, and everywhere, in a heavenly manner, afford us aid" (Calovius).

Jacobs' Summary of the Christian Faith.

Concerning the Ascension, Lutheran doctrine teaches: "The heaven to which Christ ascended cannot be spatially conceived. Lutheran theology has always insisted on this in opposition to the Reformed idea of the circumscriptive locality of Christ in heaven. But Christ has His definite presence in heaven, however illocal it is, even as angels have their definite presence, although they are pure spirits. Therefore the Lord's ascension was an actual local transference from the earth, not a mere disappearance, but it terminated in an illocal mode of presence in the heaven which is above all space.

"The bearing of the ascension of Christ on our redemption lies in its connection with His enthronement in glory and the exercise of His unlimited power from on high for the salvation of the world."

Voigt's "Between God and Man."

HOLLAZ, a teacher of the seventeenth century, has written: "The Ascension is the glorious act of Christ by which, after having been resuscitated, He betook Himself, according to His human nature, by a true, real, and local motion, according to His voluntary determination and in a visible manner unto the clouds and thence in an invisible manner into the common heaven of the blessed and to the very throne of God, that, having triumphed over His enemies He might occupy the kingdom of God, Acts 3: 21, reopen the closed paradise, Rev. 3: 7, and prepare a permanent inheritance for us in heaven, John 14: 2."

Mueller's "Christian Dogmatics."

The Voice of the Bell

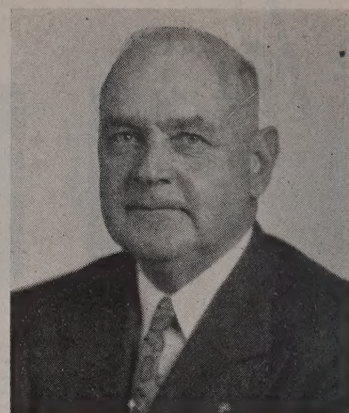
By DOROTHY CLARKE

THE Voice of the Bell is a friendly voice
With a welcome for one and all—
An invitation to rest and repair
The soul in its struggle, the heart with its care:
For you'll find new strength and succor there
When you answer the Church Bell's call.

The Voice of the Bell is an urgent voice,
And it speaks, saying: Now is the time
To cleanse your spirits with waters pure,
To set your lives on foundations sure,
To build for the Peace that will be secure
When you heed the Church Bell's chime.

'Tis a voice of triumph, a prophet's voice,
With a peacetime tale to tell—
But it asks us to gather and watch and pray,
That those whom we love who are far away
May sooner return on that Victory Day—
So ask yourself: Can you stay away
When you hear the Voice of the Bell?

Bluefield, West Virginia.



William Kemp Mauney Kings Mountain, N. C.

an esteemed Christian business man, who has so applied his talents in industry as to give support to his Church and its schools, its missions, its Brotherhood, and its organization.

Mr. Mauney is of the sixth generation of his family in the United States. His ancestors were Valentine and Katharina Mauney, who came to America in 1737 and 1751 respectively. With their family they "played an active and important part in the establishment and freedom of our beloved United States of America."

Dr. J. L. Morgan, president of the United Synod of North Carolina, has made available both civic and ecclesiastical data for THE LUTHERAN'S use. From the first one notes the participation in community activities of many sorts. Of his church work, Dr. Morgan has written:

"He has been a member of St. Matthew's Lutheran Church in Kings Mountain, N. C., all his life, and is now—in all faithfulness—

A member of the church council
The superintendent of the Sunday school.

"In 1924 he was elected by the North Carolina Synod as a member of the Board of Trustees of Lenoir Rhyne College, which school belongs to the synod. He has been repeatedly re-elected to that office every three years from that time up to the present. In this Board he is—

The vice-president
A member of the Executive Committee
A member of the Finance Committee
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The LUTHERAN

Official Journal of the United
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May 17, 1944



In This Time of Need

DEAR LORD: Now that those in authority have told us that invasion of enemy territory is certain and may cause much pain and many deaths, but which will bring to an end the struggle in which our nation and our beloved brethren are engaged, we come to Thee in their behalf and ours to pray fervently: Strengthen our trust in Thee and our assurance that our cause is not contrary to Thy will; Bestow Thy blessing upon our armed forces and upon all for whom this is a critical hour; Grant wisdom to those in authority, especially to the President of the United States and the Commanders of the armed forces.

That Thou hast greatly favored our beloved nation in the past we humbly acknowledge. Thou hast not only given us the stewardship of a land rich in resources and generous in rewarding industry, but Thou hast made knowledge of Thee and access to Thy Word and thine Altars free to rich and poor, citizen and alien alike. By means of these privileges we have become a mighty nation with a destiny from Thee to our fellow-men everywhere. In defense thereof we have left the vocations of peace to apply the means and methods prescribed by war.

That great dangers will be encountered, we are warned. We pray for the courage, the patience and the assurance in mind and heart that enable men to pass into the valley of the shadow of death fighting for a victory profitable to all mankind and worthy of the supreme sacrifice.

To Thee, in Jesus' Name, we come for guidance and power. We add our petitions to those of men and women who are in combat zones or prisoners of war. Especially do we ask that the Church be enlightened so as to know and proclaim Thy will. Amen.

THE CHURCH

IN THE NEWS

By G. Elson Ruff

Loss and gain

ADVANCE of the Japanese in Honan Province of China, aimed at the Peiping-Hankow railroad, has forced the flight of sixteen American Lutheran missionaries and their children.

They are missionaries of the Augustana Synod, and are reported now on their way to Sian.

Success of the American forces in capturing the Hollandia area of New



Guinea has resulted in freeing from the Japanese a large group of missionaries, including many German Lutherans. These German missionaries were found with the Americans and Australians, and seemed to have suffered as much as their anti-Axis comrades.

Before long we may know the full story of what happened to the Lutherans in the Finschhafen field. Of the Americans working there, nineteen had not been heard from since December 1942. The American Lutheran Church, which will probably have to assume the whole work of the Neuendettelsau Society, is already beginning to figure on where to get the men and money for the task. There are 40,000 baptized Lutherans in that area.

Methodists are in the war

AFTER five hours of debate at the Kansas City convention, the Methodist Church "blessed the war." At the previous quadrennial convention, in 1940, they declared that the Methodist Church would not "officially endorse, support, or participate in war," and forbade the use of church buildings "for the promotion of war."

This year the majority report, introduced by Dr. Albert E. Day, reaffirmed the 1940 opinion. A minority report proclaimed that "God himself has a stake in this struggle. We repudiate the theory that a State, even though imperfect in itself, must

not fight against intolerable wrongs."

The minority report was carried, the clergy voting 170 to 169 for it, and the lay delegates 203 to 131. The report was put forth by Charles C. Parlin, a lawyer of Englewood, N. J.

Mr. Parlin claimed that the majority report by no means expressed the sentiments of 8,000,000 Methodists, many of whom are on the battlefield. He upheld "the necessary use of military force to resist any aggression which would overthrow every right held sacred by civilized man."

Another evidence of the trend general throughout American Protestant churches to get busy in creating war morale is the decision in many sections of the country to ring church bells on D-Day, and gather in churches everywhere to pray for victory.

By-passing the Vulgate

In making a new English translation of the Old Testament, Roman Catholic scholars have received permission to work directly from Hebrew, Aramaic, and Greek texts, instead of being required to translate from the Latin Vulgate.

The Catholic Biblical Association is acting on encouragement of two recent Vatican documents. The Pontifical Biblical Commission, in a communication dated August 22, 1943, encouraged the rendering of the Holy Scriptures from the original text for private study and reading.

In the encyclical of Pope Pius issued last September, entitled *Divino Affiante Spiritu*, the attention of scholars is directed to "the original text which, having been written by the inspired author himself, has more authority and greater weight than even the best translation, whether ancient or modern."

Roman Catholics have never before made a translation of the Bible into English from the original languages. They have previously used the Vulgate, which in the sixteenth century was declared the authorized version of the Roman Church.

Witnesses

A STAFF sergeant "somewhere in England" was recently baptized by the Lutheran chaplain, Col. F. Herbert Moehlmann. Another sergeant, a member of the Roman Catholic Church, served as a witness and held the baptismal font. The second witness was a deacon of the Southern Baptist Church.

Home rule for Lutherans

SELF-RULE for native Christians on the American Lutheran Church mission field in India was recommended at a recent conference of the Foreign Mission Board and seventeen war-furloughed missionaries.

The missionaries went on record as being willing "to work under an Indian Church, in other words, to have the Mission merge completely with the Indian Church."

A constitution for this purpose has already been prepared, providing a church council representing the Indian Church, and a Mission council.

Big year for conventions

A FLOOD tide of church conventions is at hand. Methodists led off with their quadrennial gathering in Kansas City. Next week the Northern Baptists will convene in Atlantic City for a three-day session. Last year they omitted their convention, and during the interval a full-size schism has developed among them regarding fundamentalism.

On May 25 the General Assembly of the Presbyterians U. S. A. (Northern) will open in Chicago and that of the Presbyterians U. S. (Southern) in Montreat, N. C. Efforts to unite these denominations are under way, led by Henry Sloane Coffin, who is moderator of the northern group. In recognition of Dr. Coffin's leadership, the Syracuse Presbytery has urged that he be renominated and re-elected this year.

The Missouri Synod Lutherans, after taking a straw vote among their churches on the question of omitting their convention this year, have decided to meet, beginning June 21, at Saginaw, Mich.

IN THE WORLD'S EYE

By Julius F. Seebach

"Soldiers," says General W. H. Simpson, commander of the Fourth Army, "should be prepared spiritually for combat by being instilled with a willingness to die for their country." The General's idea, which seems to be sadly limited in its "spiritual" content, had long ago been anticipated by the Japanese. From the day of conscription the Japanese soldier receives a long course of "spiritual instruction." It is made a matter of supreme importance that he shall be completely submissive and dependent upon his leaders, no matter what they may order. This accounts for the strange displays of fanatic self-sacrifice we read of in the news. That ideological training rests back upon the Japanese deification of the state as embodied in their "Son of Heaven" Emperor, and the corresponding claim of superiority for the Japanese people, likewise of heavenly descent. If that is what General Simpson means, and is seeking, it has no place in the American Army.

When *The Nation* moved into its new quarters in New York a few weeks ago, it found its offices were lettered instead of numbered. Then it was learned that the letter *M* was missing, presumably because *M* is number 13 in the alphabet. This is a new and even sillier application of the superstition concerning 13 as an "unlucky number." It places office buildings in the same catalogue with those hospitals which have cut out floor 13, or marked them with a star, in deference to the sick minds of patients. It is a slander on the young to call this a childish superstition, for children would never think of such a folly. Only muddled "mature" minds, and those that have degenerated, would ever adopt such an absurdity.

Does Mars take care of his own? Or is the following just an accident? According to a report in *Svenska Dagbladet* (February 25), coming direct from the Swedish Embassy in

Germany, Hitler's Chancellery and Goering's Air Ministry—both extensive structures—were still standing at the time of writing in the midst of Berlin's almost complete destruction. The arm of Mars is also said to extend its protection over the Brandenburger Tor, the Victory Column and the Armory, an impressive museum which houses the treasured mementoes of the Prussian Army and its former victories.

A Correspondent of the *Christian Science Monitor* describes an interesting and suggestive custom which has been observed in Cape Town, South Africa, ever since the beginning of the present war. Every day, with the firing of a noonday signal gun, a bugler steps out on a balcony in Adderley Street and sounds reveille. The call also goes out in all directions on the radio. After two minutes the last post is sounded. During those two minutes all street traffic comes to a halt; all work ceases, and "people everywhere—in street, workshop, office, school, or home—stand in respectful silence." The originators of the plan intended it as "a call to pray for the men and women at the battlefield; the sick, the wounded, and those who are prisoners of war; those who are anxious about the well-being of their loved ones and a lasting peace."

Herr Goebbels is responsible for another new word in the ever-increasing war vocabulary. His oft-repeated promises of a new and terrible secret weapon that would paralyze the Allies have been discredited because his favorite phrases—"approaching completion in the factories"; "undergoing its final tests"; "the moment of retaliation is at hand"—have worn out their credence and welcome. Lately they have disappeared entirely from the news sheets. However, the promised "wonder weapon (Wunder-Waffe)" has bequeathed to the disappointed people a bitter joke. Nowadays, when any optimistic announcement

is made to console or excite the people, without showing some definite foundation in fact, the offering is dismissed with the comment that the radio commentators and newspapers are handing out "ten pfennigs' worth of *Wuwa!*"

A Note from Geneva is worthy of frequent repetition. It tells that "a group of French prisoners of war has given a touching testimony to their attachment to the Church by sending the Reformed Church at Lyons a parcel of flour saved from their scanty rations, with which they asked the Lyons Church to make bread for the Christian Communion, as a material symbol of the communion of the Church in Lyons and the Church behind the barbed wire in the same Bread and Body." This is a truly signal example of devotion turning extreme sacrifice into a noble privilege of faith in highest unity.

Protestant spokesmen recently (April 22) made an appeal to our Government to use its influence to obtain legal provisions for religious freedom by all nations. They want to see such action effectively incorporated in treaties and agreements into which our country may intend to enter. No American citizen could find fault with this lofty ideal, but the gravest doubts arise as to its practical value. It is a delicate matter to interfere with domestic policies of any nation, and this would fall into the domestic category. What, for instance, would we say to the Vatican, which practices repression whenever it has control? What to Italy, where the penal code limits Protestant freedom through the influence of the Church, and where the U. S. occupation forces have granted religious favors to the Catholic Church beyond that which Mussolini dared allow? What would it do to our "Good Neighbor Policy" if our officials sought to interfere, if only with advice, in practices of several of our South American neighbors?

WHEN TROUBLES MULTIPLY

War Involves Home and Family in Difficult Conditions

By WYNNE C. BOLIEK, Columbia, S. C.

UNDER war conditions there seems to come a sort of psychology that warps our thinking, making people feel that they can get by with almost anything so long as they use the "magic" phrase, "This is war." These words have caused many to surrender principles, sacrifice morals, become dishonest, and stoop to other shameful sins. I feel that the church should take up this phrase and say, "Because this is war, we need to hold fast more firmly to that which is right," and seek more faithfully to know and do God's will in all things. Meet the challenge by refusing to compromise with evil.

Under war conditions the family is put under certain restraints and restrictions in the use of material things. We must be watchful in the use of food, clothing, and many pleasures, all for the common good. We are familiar with these restrictions through such agencies as the OPA and WPB and the like. The family just cannot have everything desired nor do all that might be wished.

While war brings restraint in some things—many of which are really secondary—the warped psychology makes people think they can relax in others. As a result, many lives have been weakened when they should have become stronger; many homes have been wrecked when they should have been more firmly established in Christian faith and practice.

Thus it is easy to lose a true sense of values, put restraints and restrictions on secondary things, and relax our hold on the things of most vital importance now and in the future.

ABSENCE FROM THE HOME FRONT

War breaks family unity, first, by taking men and women from the home for military service. This inroad into family life calls for adjustment to the conditions brought about by the absence of members in service. The concern of the family is not only over the absence of these members, but also over their safety and what will result in the future.

War industry takes members from the family, often placing them in overcrowded and unfavorable surroundings. Away from home, family, and friends, these persons are more susceptible to temptation, yield more readily, and fall away from their family "raising."

Sometimes we find whole families moving into the industrial areas, often living in overcrowded homes,

shacks, or trailer camps. Thus, while out of touch with their former favorable home surroundings, it is easy for the family to lose many of the values which make family life happy and blessed.

The present-day needs and demand for work may take both parents out of the home. The children are left to shift for themselves, roam the streets, and grow up like weeds. What is sacrificed in proper home life for children and the family exceeds by far the little that may be gained in material possessions. "What shall it profit a man if he gain the whole world and lose his own soul"?

TOO MUCH MONEY

Money flows more freely under "war prosperity." The lure of big money not only takes parents out of homes and away from their children, but often takes older children out. Boys and girls quit school, give up an education, to satisfy the lust for money, and follow the lure of big incomes.

How to spend money is a problem confronting many. Boys and girls—yes, even many adults—not accustomed to handling so much money, are easily led astray. These persons cannot buy automobiles, have unlim-

ited quantities of gasoline, engage in the pleasure of travel, and being limited in many other ways find themselves drifting into ways of life and pleasures of life and of the world which surely break down and destroy. I believe the church has a definite mission to help these and all people possible to come to a right understanding of the use of money. Teaching them how to spend as God wills, and in a way that will be most beneficial to all concerned.

Pleasure and entertainment bring grave problems to the family in wartime. Questionable places of amusement thrive upon ungodly practices. These "businesses" entice and lure both young and old, saying, "Come on, have a good time," remember, "This is war." Ordinarily you would not stoop to these practices; everybody is doing this, and so can you. These evil "joins" have only one desire, that of filling their own corrupt coffers to overflowing, their business thrives upon sin.

FAMILY FOES

Likewise drinking increases, gambling thrives, immorality spreads, and multitudes of monstrous evils raise their ugly heads to wreck and destroy every individual and family possible. Under the tensions created by all such evils, more families become divided, divorces increase, and conditions generally grow much worse.

Courtship and marriage under war conditions create a grave problem for the family. There is something about a uniform that attracts girls—yes, even silly married women, and silly teen-age girls who are ignorant of the ways of the world. Detention camps for women infected with venereal diseases are crowded with girls and women ranging in ages from 12 years to 50 years—some of these coming from our "best" homes and most respectable families. Girls are lured and led to sacrifice moral character. Others are willing, and many do marry men whom they have known only a few days or weeks. Certainly we cannot look for divine blessing upon such "matches." I am well aware of the fact that many of the marriages in wartime are of the highest order; the character of the couples beyond question or doubt; and that God's blessing will be upon their union.



Rev. Wynne C. Boliek

PASTORAL EXPERIENCES

• A girl of my acquaintance fell in love with a soldier whom she had known a very short time. They wanted to get married. The parents objected. The girl was determined. All talking and pleading of the parents seemed of no avail. Family relations grew tense, almost to the breaking point. The pastor was called in, and talked calmly with the girl. He asked her not to be hasty since she was quite young. The conference was closed with prayer. The girl was asked to pray for guidance in her decision. The result was that when she asked the boy to delay, to postpone marriage for a while, he became furious and said, "You would rather listen to that preacher, and to your mother than to follow your own plans. We love each other, why wait? Don't listen to them." She *did* listen. The couple gradually drifted apart. Now the girl is quite happy and fully realizes she would have made a sad mistake.

• I was in a home recently, the father in another state at work, the wife and mother had another man in the house with her. Two boys in their teens were doing as they please, going wild in the ways of the world.

• I talked to a mother a few weeks ago. She is a graduate nurse, her husband is in the service. She has several small children. She said she had thought of going to work, nurses are needed so badly; but decided against it. She said, "My children need me now. If I left them, I might pay a bigger price in their lives later. I just do not believe it would be worth the sacrifice of my family. I would pay more than I could possibly gain."

Thus we get a glimpse of some of the problems either brought on or intensified by war conditions.

Some Ways the Church Can Minister to the Family

Problems of the family in war crisis give the church some of her finest privileges for a helpful and constructive ministry. Science, we are told, makes great strides and advancements under the necessities of war. Why not advance in religion? Why should not the church become stronger and more useful in its service?



In war time Christian family life is difficult to keep on a high plane

A MAJOR CHALLENGE

Family problems in war also bring a great challenge to the church. A challenge to the very best ministry to make family life more vitally Christian.

The tools of the church are what they have always been, the Word and the Sacraments. There is nothing better or more effective. The church must teach, and preach, and reach as never before. Through visits, through letters and literature, through prayer and personal witnessing, through thoughtful planning and helpful service, the church can help keep faith strong and vital with the family. The church must counsel and comfort, care and share of the best it has of God's gifts to make family life strong. The church must

keep in the closest possible contact with the home to help the family face the issues of life successfully. This ministry must reach those at home and those away from home. The guiding principles for adjustments and readjustments under war conditions should come to the family from and through the church. Both young and old should find the church a friend to which they can turn to find the right answer to every problem.

The church must bring Christ and Christian principles into the home and family in a practical and useful way. The call is for simple, sane, sound counsel and guidance in all things.

We need to encourage more faithful use of the family altar. Daily Bible reading and daily prayer need to be stressed more than ever. More effective worship and work for all Christians must guide the family to better living.

When casualties of war strike the home, the church must come with God's word of hope and comfort to give needed strength for such trying experiences. The church is the only agency which can minister effectively to those who mourn.

The church must hold up Christ as the only answer to the problems of a sinful and distressed world. This testimony must be brought into every heart and home.

God grant that we of the church may not fail the homes and families in our midst, but make our ministry more vital and far-reaching in its influence and power to serve and save the basic unit of society—the family.

MOTHER

By N. WILLISON

CAN I forget the golden hours I spent
With you, dear mother? Can I cease to bless
Your self-submerging love? My happiness
You made your constant aim. Your own content
Was born of nursing mine. A restless bent
In me inspired your toil; maternal stress
You cheerfully endured that I might press
To brighter planes in life's development.
Ungrateful child were I if flowers born
For love no message brought today from me
Of tenderness; should I forget to pray
As you have taught me; or should treat with scorn
The Holy Book you loved; or cease to be
Alert upon your God's ascending way.

The Church and Development of the Citizen

By FRANCIS SHEARER, Board of Inner Missions of the
Ministerium of Pennsylvania

Two lines of people form for dinner; both are led by several sixteen-year-old boys. The first is in the semi-gloom of the detention cell block of the old Moyamensing Prison in Philadelphia; the second line is in a church hall, formerly a small public garage, now converted to church use for educational and recreational purposes, with the boys who lead the line flushed and a bit breathless from their recent activity on the adjacent baseball diamond. When the boys in the Detention Quarters are questioned, each claims a church affiliation. Somewhere the home, school and church have not been successful with these boys in their life journey toward responsible citizenship. They have now become part of the statistical burden known as the "cost of crime."

The church hall is the scene of a parish supper conducted by the Sunday school for the teen-age group. It is attended by forty girls and boys. This modest small-town church represents a property investment of \$24,000. It consists of a small frame church building, pastor's residence, educational-recreational unit (the ex-garage, a frame building 30 x 60 feet), a recreational field with a baseball diamond, and even a cemetery. Counting only our forty young people, this total average investment is \$600, which is about one-third the cost of the units of a penal institution. If we charge the entire operating cost of this parish against our group of forty, the annual average is only \$69, which would not maintain an individual in a correctional school for many days.

DISTINCTIVE VALUES

The Church is in every community. It is planted in the community and accepted by enough of the community to give it financial support. It is granted that there are communities that are inefficiently churchled but, according to a current newspaper report quoting Warden Herbert Smith of the Eastern State Penitentiary, even the penal system of our state is imperfect. The bombed-

out cities of Europe will have the opportunity to rebuild a community adapted to modern living; but who wants to go through the catastrophic shock of being leveled to the ground with dubious possibilities of rebuilding? The church is with us, and it gives no indications of leaving.

The church gets its support from its constituency. This support is both moral and financial. Before any step can be taken by the church, its constituency must be educated to the point of supporting the venture by their voluntary contributions. In our country there is no church supported by public taxation. This fact has a double-acting therapeutic value: it makes the church keep its theories "feet on the ground," and it compels the church to convince its constituency of the worthwhileness of the project.

It is admitted that this fact keeps progress at a slow pace, but it makes the program maintain its fundamental characteristics, such as continually training the personnel of tomorrow—the necessity for which meets with wide basic acceptance. The church is continually interpreting life in today's and tomorrow's world to the people down home who pay the bills. The mediaeval crusades took the adventuresome out of their communities; the modern crusades keep people in their communities adventuresomely at work for the betterment of their communities.

A MEDIUM OF CO-OPERATION

The church is a co-operative. The church is in the community, of the community, for the community, and by the community. But it is in addition federated with similar community organizations outside the local community. It is usually so organized outside the local community that it receives the impact of other communities. It is impossible for a clergyman and his parish to be "parochial" minded today. They are constantly receiving impacts from the organized church, and this cannot help but compel some educational advance. The people attend

regional and "interest" or "specialty" meetings through which they are told of the potentialities in their own community by comparisons with other community programs.

The church has a total life program. Its span is from the cradle to the grave. It plans for the individual in his various lifetime relationships. An individual becomes a member at birth. He is accepted as a responsibility, as a part of the natural family, as well as a part of the church family. Facilities are provided for the religious training of the child, leading to voluntary acceptance of full church responsibility as a youth. Much emphasis needs to be placed on the intimate relationship between the youth and his pastor at the time just preceding decision. In my own communion, there is the accepted social or church pattern of catechetical or pre-confirmation instruction followed by the solemnities of confirmation or reception into full church membership, at the psychologically important age of puberty. We become a responsible citizen in an automatic manner on our twenty-first birthday, or a military citizen on our eighteenth birthday; but the church marks the induction of the individual into church membership with a solemn ceremony climaxing, but not concluding, years of indoctrination. Then, too, if the church fails its task or opportunity, it has its failure to face throughout the remainder of the individual's life right in the community, as well as in the future life.

PURPOSE-CONSCIOUS

The church is conscious of a mission. The church is incurably mission-minded. It is said that once when the boy Teddy Roosevelt was taken to church he began to cry. In reply to his mother's questioning he stated that the minister had said, "The zeal of the Lord hath eaten me up," and that he was afraid of this "zeal." That "zeal" has continually been eating at the church; but instead of consuming the church, it empowers it. The church's mission is to people. All people, of all colors, speaking all tongues, including the deaf signs. This mission must have its beginnings right in the church's own community. The congregations—or individual church units—that have applied this mission concept have achieved success in "this

world." An example is St. John's Lutheran Church in Allentown. Here the basic appeal was an educational approach to children, the future citizens. We believe that a good churchman will be a good citizen. The church is the one organization which thinks and plans for the entire family group.

The church has an objective, timeless standard. The Bible carries the message of complete pessimism and undaunted optimism. It tells us that we are by nature sinful. That

sounds like "deterministic personality," but with the potentiality of becoming the sons of God.

The church lives. It is activist. It says, "Here you are in a real world. Of course, you have personality limitations; but here is the world full of raw materials in the nature of personalities between the cradle and the grave. It is to be expected that you will make mistakes, but GO—TEACH—DO. And do not fail to start in your own community."

DISCRIMINATION PROTESTED

Lutheran and Other Protestant Church Authorities Appeal for Deferment of Men for the Ministry

NEW YORK, N. Y., May 7. In a joint protest signed by the official heads of twenty-three Protestant denominations with a combined membership of twenty-five million, released to the press today (May 8), the recent ruling of Selective Service canceling the deferment of pre-theological students for the ministry is vigorously challenged on the ground that it would result in an "unjust and intolerable discrimination against one religious group as compared with another." The U. L. C. A., per President Knubel, and the National Lutheran Council, per President Bersell, are among the signers.

Pointing out that the ruling "would wholly cut off the supply of future ministers for the Protestant Church while the supply for the Roman Catholic priesthood would not be affected," the church leaders "respectfully but firmly submit that any program affecting students preparing for the ministry must bear equally upon Catholic, Protestant and Jew." The following is the full text of the communication:

"The special provision of the Selective Service Act, as enacted in 1940, for the deferment of 'students who are preparing for the ministry in theological or divinity schools' was presumably based upon the conviction that the effective functioning of the agencies of religion is essential to the national welfare.

"The recently announced change in policy, whereby students preparing for the ministry will no longer be granted deferment unless they have begun their studies in theological schools prior to July 1, 1944, presents a grave obstacle to the Protestant churches in their effort to render the service expected of them in the national crisis. More than 8,000 of their younger ministers are serving as chaplains in the Army and Navy and a steady stream of additional men for the chaplaincy is required by the armed forces. At the same time the churches are required to strengthen their ministry to the civilian population because of the extraordinary community services which they are called upon to provide and the special strains which press upon the people in wartime.

"The churches cannot meet this dou-

ble responsibility to the armed forces and to the civilian population unless they can continue to train men for the ministry. We therefore appeal for a reconsideration of the decision to cancel the deferment of pre-theological students:

"It is also necessary to point out that if the announced policy should be put into effect, it would result in an unjust and intolerable discrimination against one religious group as compared with another. In keeping with the official interpretation of the Selective Service Act, Roman Catholic students for the priesthood may be exempt from the draft when they are in junior seminaries—that is, when they are students on the college level. As a result, Roman Catholic students for the priesthood would not be affected by the new ruling. Protestant students for the ministry, however—although they are of the same age and at the same stage of educational preparation as Catholic students—would not be permitted to continue their training. The supply of future ministers for the Protestant churches would be wholly cut off, while the supply for the Roman Catholic priesthood would not be affected at all.

"We respectfully but firmly submit that any program affecting students preparing for the ministry must bear equally upon Catholic and Protestant and Jew. It is contrary to the fundamental American tradition of equality for all religious groups before the law that provisions should be set up which result in placing one important religious group under serious disabilities that do not apply to another religious group. It is a matter of elemental fairness that students for the ministry, when they are of the same age and of the same level of educational preparation, should be treated alike, regardless of the Church to which they belong.

"The Protestant churches for which we speak rely upon the public schools and colleges for the basic education of the young men whom they select for training for the ministry in their theological schools. Our churches do this as a matter of principle, because they believe in public responsibility for education in a democracy. The announced policy of Selective Service would not diminish the supply of students for the ministry in those churches which rely upon parochial and church-controlled schools, but would cancel the supply of students for the ministry from the public schools and colleges of this country. We are confident that the public opinion of the nation will sustain us in the position that any program affecting students for the ministry prior to their professional training must not penalize those who are being educated in our schools and colleges.

"We therefore appeal to you to modify the decision concerning the deferment of pre-professional students so as to permit students who have been officially recognized by their churches as candidates for the ministry, and who have been certified as accepted for admission to theological schools, to continue their college studies."

AU REVOIR

By DAVID LEROY YOUNT

WHERE'ER I go, there may I find
Companions to my inner mind:—
High in the ridge where cloud banks
blow,

Deep in the cradled vales below;
Where multitudes encompass me,
Where none but God and I can see—
There may I ever to the end
Assured be to have a friend.

So when in life's dark certainties
A friend embarks on distant seas
I shall not, hopeless, mourn the cost
Of still another friendship lost;
But holding fast that deathless part
Which now sustains my bleeding heart,
Be guided by its flame sublime
As distance dims the shores of time.

IOWAN CONGREGATIONS MEET

Good News from the Churches Disperses Gloom from the World

By F. D. BOLDT

ST. PAUL'S CHURCH, Postville, Iowa, was admitted to membership in the Iowa Synod as the first item of business of the ninetieth annual convention of that body held in St. Paul's Church, Clinton, Iowa, April 24-26. Organized as an independent Lutheran congregation in 1872, the membership record now shows more than 1,000 confirmed members, and more than 1,400 baptized. Pastor Frederick R. Ludwig and five laymen attended the convention in the interest of St. Paul's. One of these laymen, A. J. Palas, was elected a delegate to the U. L. C. A. convention. In the past Pastor Ludwig has held membership in the Illinois Synod.

Other pastors received into the synod were Thomas D. Rinde, D.D., dean of Western Theological Seminary, and the Rev. Harold Henriksen, pastor of the Lutheran Church, Manly, by letter from the Nebraska Synod; and the Rev. William Eller, pastor of St. Luke's Church, Sioux City, by letter from the Kansas Synod.

Two congregations, First Church, West Des Moines, and English Lutheran, Iowa Falls, were reported as debt-free for the first time in their history.

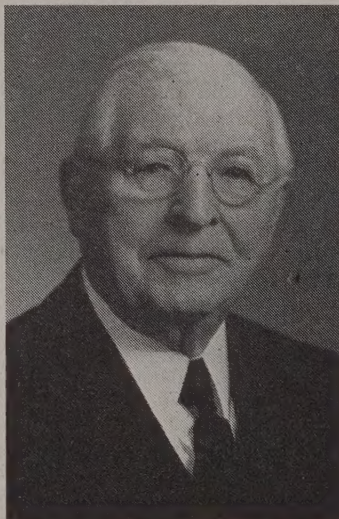
Unity Church, Des Moines, has been removed from the roll of the Board of American Missions, and is now self-supporting. At present this congregation is without a pastor.

CONVENTION SPEAKERS

Pastor Jerome Miller, Burlington, who preached the sermon at the Communion Service which opened the convention on the afternoon of April 24; Fred C. Wiegman, D.D., president of Midland College and Western Theological Seminary, who gave the inspirational address at the Tuesday morning session, and was the principal speaker at the convention banquet Tuesday evening; Franklin Clark Fry, D.D., Akron, Ohio, U. L. C. A. representative at the convention; Lt.-Col. Andrew J. Boe, chaplain at Schick Hospital, Clinton, inspirational speaker on Wednesday; Pastor David M. Funk,

Muscatine, who served as convention chaplain; and President E. A. Piper, Fairfield, who preached the sermon for the ordination of Ernest Switzer, spiritual son of the Fairfield congregation now serving as pastor of St. Paul's Church, Hildreth, Nebr.

All officers of synod were re-elected. They are Pastor E. A. Piper, Fairfield, president; Pastor R. W. Livers, Council Bluffs, vice-president; Pastor R. M. Krueger, Iowa City, secretary; Pastor M. E. Leshner,



W. H. Blancke, D.D., Historian and Necrologist of the Iowa Synod

Clinton, statistician; Dr. W. H. Blancke, pastor emeritus of the Newton congregation, historian and necrologist; and John L. Berger, Cedar Rapids, treasurer. Despite Treasurer Berger's earnest and sincere protest that serving in this capacity was the way in which he could best serve his Lord and Saviour and that he desired not even the semblance of compensation for this service, at the recommendation of the synodical board, synod voted him an annual honorarium of \$150. This was not intended as compensation, but as tangible evidence of the respect and appreciation Iowa Synod members have for him.

Einer P. Juel of Council Bluffs and Ray LeMont of Cedar Rapids, lay members of the synodical board, were also re-elected.

DELEGATES TO THE U. L. C. A.

President Piper, Secretary Krueger, Pastor Walter Voss of Sioux City, and Pastor Jerome Miller of Burlington, were elected clerical delegates to the U. L. C. A. convention. Treasurer Berger, Board Member Juel, A. G. Heitman of Sioux City, and A. J. Palas of Postville will serve as lay delegates.

Nominations to boards of institutions and societies supported by the Iowa Synod were as follows: Iowa Lutheran Welfare Society, Pastor Frederick Sager, West Des Moines; Tabitha Home, Pastor R. W. Livers and George Lueke; Western Seminary, F. L. R. Hansen; and Nachusa Lutheran Orphanage, Pastor Emerson Miller, Davenport.

RECOMMENDATIONS

The following recommendations were adopted at the suggestion of President Piper: That churches be open for thanksgiving and worship the day that hostilities cease. Plans should be made now and people informed of the fact so that they may give suitable recognition to the event.

That churches plan to meet the needs of post-war conditions. Men in service accustomed to turn to the church, personified in the chaplain, in their deep daily needs, dangers, and problems, will return some day. The church must be the church, spirit filled, Christlike, about the Father's business that it may meet the needs of all men. That each congregation give whole-hearted support to Lutheran World Action; raise its quota 100 per cent this year.

That each congregation adjust the salary of its pastor in proportion to the increased cost of living.

PENETRATING POINTS

Statistician Maurice Leshner, with his saving sense of humor, again proved that figures can be interesting and alive, so much so that the printer who prepared his report asked if he had no periods on his typewriter but only exclamation points and question marks. During discussion of the report pastors took advantage of the opportunity to "get back at" Pastor Leshner for his pointed remarks concerning their reports. But whether or not a pastor is on the "pointed end" of his re-

(Continued on page 26)

VICTORY MODEL—The Lathrops Have a Caller

I LEANED back contentedly in my lawn chair. These are the days that take the kinks out of your muscles and smooth the wrinkles out of your mind. There is something so right about spring.

Mark and Joan were working amicably, softening up the earth around Mark's seedlings. I wondered how long it would last.

The telephone shrilled from the house. The children looked at each other, then at me.

"Mark might as well go," decided Joan. "It will probably be one of your girl friends wanting to take you to the movies."

"It will not! It will be for dad. You go, Joan. My hands are all muddy."

"So are mine."

They both looked at me again, but I was too lazy to move. "If neither of you wants to go, let it ring. My guess is that it is someone wanting to speak to your father, and he isn't here."

My strategy worked like a charm. Both children dropped their claws and raced for the kitchen door. Let a phone call pass without satisfying their curiosity! Unthinkable!

Joan reached the house first. Soon she was back to report.

"It's Mr. Havens from the garage. He says the ration board approved the order for a new tire last night, and he hopes daddy will stay off country roads until he gets the OPA order and gets the new tire on."

Poor Jerry has had to take a lot of teasing about missing the climax of the School of Missions last week. He had taken advantage of the pleasant weather to run out to see some of our members in the outlying districts around Bordenville. Several families have joined the mission at Johnson's Corners, but several others failed to put in an appearance at Easter time. With the manpower shortage on the farms many families do find it hard to get to town every Sunday. Some of them have taken to holding church services for their own families and going right back to work. Others have simply decided

to skip Sunday for the duration. Jerry had quite a list of people he wanted to see and "check up on." He had just started for home when that right rear tire blew. By the time he walked a couple of miles to find someone to drive him home, time had flown. The closing session of the school was in full swing when he finally arrived.

"Boy! I think I'm goin' fishin' tomorrow. Look at these worms. Wouldn't they just make a fish's eyes pop?"

"A fish's eyes, perhaps, but not mine. Don't you dare touch Joan with it! Mark! Behave yourself!"

"Yes, your majesty."

I picked up my Red Cross knitting. The sunshine had revived me so that I could knit once more. I was busily counting stitches when Joan squealed, "Mother, here's Sarah Gerber and her baby. I mean, Mrs. —." She stopped in confusion.

"Sarah! I'm so glad to see you! Joan was so excited she couldn't think of your married name."

"No one can, here at home. I don't mind. In fact, I think I like it sometimes."

"Did your mother know you were coming? She didn't tell me."

"She didn't know it. I decided on the spur of the moment. The girl with whom I share the apartment suddenly decided to trot off to camp to see her husband. Since I can't visit mine, I thought this would be a good time to run home for a bit."

"And what do you hear from that nice husband of yours?"

"He was in North Africa and feeling fine—the last time I heard. I haven't heard for a while, so they may be shifting him around a bit." She changed the subject before I could say any more, and launched into a description of how she used to worry her mother by going fishing with the boys. "She was afraid I never would turn into a proper lady. And perhaps I never have. Will you take me fishing with you sometime, Mark, if I can park my infant with his grandmother?"

"Can I go?" Joan hates to be left

out of anything—even fishing, which she loathes.

"Only if she can bait her own hook, eh, Mark?"

"That's right. No one who's afraid of worms goes on this trip."

"I didn't want to go anyhow. When are you going?"

"Saturday morning suit you, Sarah?"

"Saturday morning is perfect. I'll get your formula all made the night before, snickle-fritz, and your grandmother can give you your bath. And when you are big enough, your daddy and I will both take you, and you will catch a bass as big as you are now."

She screwed her face into such a reasonable facsimile of a smile that it deceived Mark and Joan completely. It would have deceived anyone who didn't know her as I do.

"How's everything going at the church? I've been an awful backslider since I've had this young man to look after; but I do miss the church here in Bordenville. I just can't seem to feel at home in those big city churches where I don't know anyone when I finally stir myself and go."

"You'd be surprised how many people say the very thing about coming to this church."

"This church? Why I think it's one of the most friendly churches I know anything about!"

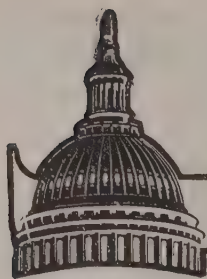
"That's because you know everyone; but lots and lots of people have moved to town and it takes something just short of dynamite to get them to church."

"Mother said I wouldn't know the old town; but I don't see much change."

"You haven't been over near the C. B. I. plant then. I rather imagine you'll see plenty of new faces there."

"And the old ones? Mrs. M^{land}, and Miss Minnie? Dear Miss Minnie. Bordenville wouldn't be Bordenville without her. I wonder how many dozen cookies I've eaten at her house."

We chattered on till Sarah realized it was nearly bottle time.



WASHINGTON

By OSCAR F. BLACKWELDER

AND

RALPH W. LOEW

SECRETARY KNOX

ONE of the largest funeral processions seen here in many years followed the body of Navy Secretary Frank C. Knox to Arlington Cemetery. He was a faithful member of the Congregational Church. He never missed attending services when he was in the city and frequently sent a message of regret when he had to be away. He was a most attentive and receptive worshiper. His pastor, Dr. Fred S. Buschmeyer of the Mount Pleasant Congregational Church, conducted the funeral service. Dr. Buschmeyer was telling us that during the past two or three months Colonel Knox's spiritual interest seemed even to heighten. This he attributed to the Secretary's concern for the boys in the service.

BISHOP DUN

WE were lucky to have a seat in the Great Choir of the Cathedral for the consecration of the new Episcopal Bishop of the Washington Diocese, Angus Dun. . . . The service lasted two hours and a half and had everything in it: great music, the longest processional we ever saw, the whole wardrobe of vestments, real preaching with much modern awareness, ancient liturgies, many of the nation's most notable citizens. . . . Our own Bishop of Iceland marched in the processional following the Archbishop of York. . . . Bishop Dun has given many years of his life to the theological seminary at Cambridge, Mass. He brings to his new task the finest scholarship. . . . With his boys, girls and children's school at the Cathedral, plus the College of Preachers, he is situated to do perhaps an even larger educational job. . . . He is bishop of a diocese of 30,000 members. . . . The Cathedral is also his concern. . . . In the ripest years of his life he enters one of the strategic church positions of the country. . . . During the consecration service

we watched the fine face of one of the city's great churchmen, Lord Halifax, the British Ambassador. For him the service seemed a religious experience. It was thrilling to watch him sing lustily the final hymn of the processional, "A Mighty Fortress."

LUTHER'S HYMN

REFERENCE to Luther's greatest hymn in connection with the Bishop's consecration recalls other uses of that masterpiece these days. . . . During the Christmas season at the Union Station carols were played over the amplifying system—and "A Mighty Fortress." . . . In one of the city's finest funeral parlors the organist closes each service with this hymn. We won't soon forget the first impression it made on our minds. We thought perhaps she played it only for our service, but we learned she does it for every service. . . . We listened to a pullman porter humming the tune on a recent trip.

BLOCK DEDUCTIONS

THIS paragraph isn't a studied attempt to criticize the new tax bill, now being reported out by the Ways and Means Committee. The committee's aim is for simplification in returns, which is happy news. But you don't simplify by treating people like cattle. . . . We write now to call attention to one item which has been vigorously opposed by Representative Carl T. Curtis of the First Nebraska District. . . . The new bill provides that each taxpayer making up to \$5,000 may claim a 10 per cent credit for deductions and those making over \$5,000 the block sum of \$500. . . . This per cent or block sum includes interest paid, state taxes and contributions. It means mighty little for contributions, which previously has been figured up to 15 per cent of one's total income. Where does that leave educational, charitable and church contributions on

which so much of American life depends? Sure, the taxpayer under the bill can claim adjustment with the Treasury Department up to the old 15 per cent for contributions at the end of the year, but that means months of delay and trouble. We don't believe 30,000,000 taxpayers who make less than \$5,000 are going to do it. The sum total is that churches, schools and charities seem to be in for a tumble.

RESEARCH

THE Department of Agriculture operates a research center at Beltsville, Md., just outside the District. They work on some mighty colorful experiments. A chicken has been developed which lays eggs with whites specially suitable for poaching, and bees with longer proboscis so that it can reach deeper into flowers. They also have developed a breed of chicken that has a black stripe down the back as soon as it comes from the shell, if it is a rooster, and no stripe if a hen. In the words of a friend, "Poultrymen can now supply their customers' most meticulous demands with no embarrassing social errors."

PSYCHIATRY

EVERY new step in the world of science has its accompanying dangers. We discover sulfanilamide and at once think it's going to cure everything. Godsend that it is, there are some areas of illness that it doesn't touch as yet. We are reminded of all this by the observations of a recently returned chaplain concerning the tendency to psychoanalyze every soldier who gets lonesome, blue or despondent after months away from familiar scenes. Psychiatry is a new effort to develop a technique to heal the mind. It is in its infancy. In civilian life we can accept or reject the conclusions of a psychiatrist. When the soldier is faced with a medical record bearing the fact that he has suffered with a neurosis, there needs to be the accompanying information as to the cause of the condition. The important work of psychiatry is hurt if every person suffering from mental problems is sent to a psychiatric ward. Maybe a letter from home, or a talk with the chaplain, or a good concentrated and consecrated dose of common sense might do the trick.

SACRED SENTENCES AND OBSERVATIONS

Ho, everyone that thirsteth, come ye to the waters. *Isaiah 55: 1*

In the issue of March 22 this column referred to the contrasted waters of Galilee and the Dead Sea and quoted from the poem by F. W. Nash beginning,

"Two seas there are in Palestine,
Both fed from Hermon's crystal snows."

A reader requests the meaning of this poem, which she says "leaves a big question mark" each time she reads it. Both the fresh water at the sources of the Jordan and the salt sea into which it flows have their common source in heaven, but the one basin holds in comparative purity, and the other in pollution, the showers from above. "Come ye to the waters," is the message from Galilee's Lord. The thirsty soul cannot be satisfied by drinking from humanity's stagnant seas, and refreshment can be had for only a time by partaking of the sweeter waters that flow from the higher reservoirs of thought and life; but lasting satisfaction comes from heaven's spiritual supply to which the Man of Galilee invites.

+ + +

The mouth of the righteous is a fountain of life; but the mouth of the wicked covereth violence.

Proverbs 10: 11

In contrast with the curses and slanders and vulgarities which contaminate the atmosphere about the lower levels of humanity's Dead Seas are the refreshing outflow of wisdom and benedictions from the "mouth of the righteous"—like "a fountain of life" pouring from Genesaret into Jordan's plain. Through the lips of the redeemed go forth the words of the Evangel from the Source of truth and life, to transform and bless all who accept the way of salvation. "Blessed" is such a man whose "delight is in the law of the Lord. . . . And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper."

Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. *Acts 20: 35*

MALTBIE BABCOCK said: "When, instead of saying, 'The world owes me a living,' men shall say, 'I owe the world a life,' then the Kingdom will come in power." From the north the waters of Merom flow into the Sea of Galilee, and to the south they go on rejoicing in the blessings which they spread. They keep fresh and sweet because they linger not in stagnation within the broad expanse that carries the fishermen and tradesmen upon its surface and cradles the denizens of the deep in its bosom, but because having done their duty in the widened area of service they move on to serve in the valley that awaits eagerly their overflowing blessings.

+ + +

According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God.

1 Peter 4: 10

THROUGHOUT nature the law of life demands that for propagation into new expressions there be the sacrifice of self for the coming generation. In the higher realm of human choice, the law of love requires voluntary giving, even to the sacrifice of life itself—for humanity and for God, in the cause of the Kingdom of grace. Years ago at the Student Volunteer Convention at Cleveland our youthful enthusiasm was stirred beyond measure by the array of rich laymen who testified one after the other as to the multiplication of their possessions as well as of their spiritual blessings after they adopted the tithing system.

+ + +

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. *Matthew 7: 19*

THE "gold digger" who uses friendship for gain is detestable and her—or his—selfish spirit will finally lose the ill-gotten gains of flattery or deceit. Qualities of character bespeak

By J. WILLIAM McCaULEY

the true values that last. The life that has no inner worth, like the tree which has no sap at its roots, will bear no fruit and will rot. In the plains of the river Jordan are trees that drink of the water along its banks and flourish; others in that same valley bear no fruit because they are far from Galilee's overflow. Such lifeless trees merge their ugliness into the desolate picture of the Dead Sea with its stagnant brine. All worthless, fruitless lives await the burning—or, to use the Holy Land figure, the final casting into the sea—of eternal death.

+ + +

That in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

1 Peter 4: 11

GOING across for war service, a nurse wrote home cheerfully, "I'm off to the races, and I'll help to win!" The best guarantee against the blues is absorption in some helpful and worth-while service. When the disciples returned from the Mount of Olives after the Ascension, they did not mope and pine over the absence of their Friend and Master, but the record says they "returned to Jerusalem with great joy." The reason was because they knew they were off for the greatest adventure of all time—the fulfillment of the worldwide mission of evangelization to which their Lord had called them and in which He promised to attend them invisibly.

PRAYER

God of all grace: We acknowledge Thy great goodness and Thy manifold blessings which we have not deserved. As our mercies are multiplied from day to day, may our love to Thee and our zeal in Thy service be increased; and may both the young and the old in our family and church be like trees planted by the living water that bring forth fruit to Thy praise and glory. We ask it for Thy name's sake. Amen.

SERVICE COMMUNICATIONS

From Chaplains and Others Who Have Written *The Lutheran*

Faith, not Fetish

Chaplain Cautions Church Relative to "Foxhole Religion"

By Lt. (j.g.) LOUIS H. VALBRACHT, Ch.C., U.S.N.R.

"So we sat on the raft and prayed, and God helped us." "As the bombs began to drop all around us, I thought of God and I prayed, and God brought me through." "Our one motor had stopped, one wing was partially shot away, but we prayed, and God brought us safely back to the base."

These statements you will recognize as typical of hundreds made by returning war heroes in magazines, in books, in newspaper releases, in personal experience lectures, and in interviews over the air. As a result, most of us, with this wealth of unquestionable evidence before us, are prone to come to the firm convictions that America is becoming "God conscious." Thus we find that many persons, even among the clergy of the nation, are going around in a dreamy fools' paradise, completely assured that from now on the task of spreading the Christian Gospel is going to be simple. God has at last proved Himself! He has given unmistakable evidence that He will guard and save all those who will call upon Him when they find themselves in a "tough spot." And so the great tide of "foxhole religion" is rolling along to envelop this country.

There are those who—I think rightly—view this situation with ever-increasing alarm. There are some who realize what a horrible travesty upon the Christian faith is being committed. There are those who are aware that this is *not faith*, but *fetish*.

It is saddening to realize that almost daily this new miracle religion is being promoted and proclaimed in every corner of our land, and particularly to the men of our armed forces. It is especially disheartening to realize that this sort of thing is coming even from some of our Lutheran pulpits, and from some of our Lutheran presses.

The time has come for any of us who have been guilty of adding to the publication of this pernicious

heresy, to bow our heads in bitter remorse, and say with Peter, "I have denied my Lord."

In the armed forces we are now feeling more and more the reverberations of the "miracle religion" fad. It is having a devastating effect upon the religious thinking of these young boys, who, for the most part, have not yet acquired a really solidified religious philosophy. They are being led away to a false god who is supposed to put in an appearance whenever disaster or danger threatens.

Shortly after the arrival of the Christmas packages in camp, dozens of men came proudly to the chaplain to display the steel-covered New Testaments which they had received as gifts. Engraved on the metal, which, incidentally, is of the quality

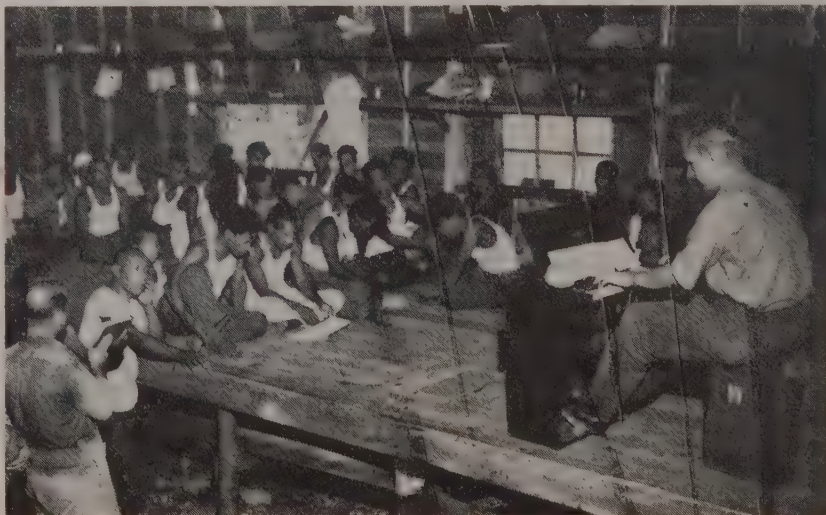
unable to stop a good air-rifle pellet, were the words, "God keep you safe." These, the boys explained, were to be worn over the heart as protection against enemy bullets and shrapnel.

Many of the men have told me very frankly—evidently in an effort to please me—that they would undoubtedly become very religious as soon as they arrived in the battle zones. Thus rapidly is Christian faith becoming fetish. Thus are Christian objects becoming rabbit-foot talismen. Thus is God becoming a high-powered life insurance agent.

How absurd! Where in all the glorious gospel of Jesus Christ do we find the promise that no harm can come to him who puts his faith in Christ? Where do we find God described as a bomb-proof shelter?

Let us consider well. Was not the promise just the reverse? All through the Word of God there is the assurance that the Christian *will* suffer, the Christian *will* be injured, the Christian *will* be sick and imprisoned, the Christian *will* die. If we, by word of ours, intimate anything but this truth, then we are surely guilty of gross heresy.

Church Call in the Marshall Islands



Bureau of Naval Personnel, Washington, D. C.

Natives of the Marshall Islands join their new American friends in a service of worship conducted by Navy Chaplain John M. Kleckner (lower left). Coast Guardsman Joseph Baldwin, Jr., Washington, D. C., is playing a hymn on a portable organ brought ashore in a landing barge from a Coast Guard-manned assault transport.

CHAPLAIN KLECKNER, prior to entering the service as chaplain, served the Quakake Parish in Schuylkill County, Pa., and Prince of Peace Church, Philadelphia, Pa. He entered the naval

chaplaincy in December 1941, and served aboard the transport *USS Leonard Wood* until March of this year. His present duty is at the Naval Advance Depot, Davisville, R. I.

A DOCTOR PRAYS

By MARIA GALIN

THOU, Christ, who mad'st the lame to walk,
The deaf to hear, the dumb to talk;
Into these mortal hands of mine
Pour out Thy healing balm divine,
So that I, too, with help from Thee,
May still some mind's wild Galilee.
And save a weak and faltering breath
From the shadowy vale of death.
Remind me, Lord, this skill of mine
Is but a gift, a trust of Thine;
For all I am, or hope to be
Can only come, O God, from Thee.
Keep me, Thy servant, in Thy care.
O Great Physician, hear my prayer.

Perhaps there are those who feel that to offer such a reward of faith makes Christianity more appealing to the unchurched. Certainly, then, we need to remember the answer of the Lord to St. Paul when he went crying for release from the troubles of the flesh. "My grace is sufficient for thee."

Can we not rather teach and proclaim the blessings that faith in Christ as our Lord and Saviour does really bring? Certainly these are sufficient.

What seeds of danger we are sowing in the hearts of young men when we send them into battle filled with faith in a God of miracles! See such a young man on the field of battle. He charges up the enemy beach, armed with the firm conviction that, because he has faith in God, no harm can come to him. See him cut down by the vicious fire of his heathen foe and then, in the last fleeting moments of his life on earth, he turns his face away from God. He is saddened; disillusioned. Somebody has lied to him. God has failed him. There really is no God.

On the other hand, picture a young man to whom has been preached and taught the true Gospel of salvation by grace through faith in Jesus Christ. He has no illusions about the fact that he might be wounded or killed. He doesn't think that he leads a charmed life. Then if danger, wounds or death do come, he is ready to meet them. In the last moments of life he may turn his face towards the Saviour whom he loves. In the promise of his Saviour he

finds peace with God. Firm in his mind is the promise of his heavenly Father that He will be with him, no matter what the situation. He can say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." His heart may be filled with joy and hope as he hears ringing in his ears the gracious invitation, "Come ye blessed of my Father and inherit the kingdom prepared for you."

Let us then preach and teach, not a God whose mighty hand will turn the bullets in their courses to protect His children, but rather of a loving father who goes with his children and makes them ready to meet what comes. Let us have *faith*, not *fetish*.

Received by V-Mail

From Capt. H. A. Corbe

To the Editor:

It might be of interest to you and the readers to know that the Philip Blum, whose letter appeared in the January 12th issue of THE LUTHERAN is now no longer Sergeant, but Second Lieutenant Blum, having successfully completed the Officer Candidate Course, and was commissioned late in January.

His assignment will take him from this location, and the many friends in the congregation he found so friendly have all wished him the best of luck and godspeed in his new assignment.

It also might not be out of place to suggest why it is so good to attend the Lutheran Church which he mentioned in the letter to his pastor. It is hardly expected that when you are in a foreign land on the other side of the world, that you could attend a Lutheran church and there find that there is

nothing different or changed from that at home. The same liturgy, music, hymns, and customs prevail. Any member of the U. L. C. A. who has been using the Common Service Book can attend a service at this church in Australia and find the same service, even though a different book.

Chaplains Kilver and Maahs have assisted often, especially when the pastor is away on synodical duties. We regret that Chaplain Kilver has recently returned to the States, but know that he will be happy to return after his long service here, and will serve in some important capacity there upon his arrival after a long-earned leave.

All the men who are able to attend services here appreciate the privilege and enjoy the friendly consideration given us by the Australians.

From Lt. Col. P. W. Huntington

Dear Editor:

MANY thanks for your letter just received. I deeply appreciate your interest and sincere personal feeling.

For one month I have seen and experienced plenty of action. Have spent many hours in the hospital comforting the dying and cheering the wounded. Have visited the chaplains along the front lines, even missed several snipers' bullets. Our chaplains here are out there right with their men.

My plea is that the Church will show a deep concern for every service man when he returns. The chaplains are living and sacrificing to uphold the Church, its blessing, power and salvation. When the men return home they will look to the Church. Urge the Church to plan, prepare and pray, beginning now to welcome them back and to keep them active.

From Capt. Robert P. Canis,
Chaplain

Dear LUTHERAN:

HAD very interesting Easter services. I felt very much like H. M. Muhlenberg riding from place to place to preach the Gospel. Our attendances ranged from six to one hundred fifty. We used recreation halls, mess halls, a tent, and one chapel. Altars were improvised. In one place we had nothing—neither altar nor hymn books nor music. I led the singing and the men joined in. Where they did not know the words, they hummed the tune. It was their first chapel service in several months. Everything was very different from home.

But even in our smallest gathering we could feel the presence of the risen Christ, and to Him our spirits rose rejoicing in His victory over sin and death. Our one Easter prayer was that His victory and His peace might soon prevail upon this earth again.

Across the Desk



It is the highly combustible material on the end of a stick that enables a lamp to be lighted or a fire to be kindled by a match. Of prime importance is the mixture of chemicals ignitable by friction. Of such substances there are several within the knowledge of manufacturers of these useful modern implements. They differ among themselves in responsiveness to friction, in the kind of flame and odor they produce, and in the conditions that control their functioning. One class has the name of safety matches; another is called bird's eye, while a third carries a significant implication of sulphur and the abode of the fire imp, Lucifer. Some moving stories of "the last match" are found in the literature of human adventure.

Nobody has much to say in praise of the stick on which the chemicals are mounted, but it is quite obvious that neither the convenience nor the safety of this widely used utensil is independent of the means provided to apply friction and to transmit flame. On the contrary, it is highly probable that a great deal of attention has been given to developing what is only the handle to the device or its means of distribution. We have marveled at less wonderful combinations than that which gives power and endurance to a man because he has a box of matches in his outfit and is thereby able to make fire his servant. The unscientific ancients thought such a person only once removed from the gods.

We venture to derive an analogy from the combination of wood and chemicals above described. It came to mind when an evildoer was titled a firebrand by his contemporaries and classified as a menace to orderly society. And so he was. History identifies him with the revolutionist, the half-starved peasant, the hunger-driven workman, the despised and prosecuted half-breed whose passions have escaped the regulations of reason, sympathy, and judgment.

The refuge of society is in recognition of the powers latent in the geniuses of an era and the devising of relationships to their times by which they have an orderly development of their gifts of leadership and the proper adjustment between them and a "following." It is relevant to what is called America's race problem to cite two colored men, Toussaint l'Overture, revolutionist on the island of Haiti, and Booker T. Washington, the schoolmaster of his race in the United States. The first set into action a conflict of unexcelled brutality with futility; the second lived to see a settled policy of developing the talents of a race. Each might have been the other, had the constituents of their power been differently directed. Neither would have become efficient had their environment not supplied a time and place of application—the stick as it were for the head of the match.

The moral is, both leader and follower adjustments to each and to their times must be recognized.

WHAT'S IN A WORD?

WE have no thought of indulging in a discussion of the scent of roses nor, for that matter, of the contents of a victory garden. We have given some thought and attention to the significance of a certain word; we have been invited to do so by a letter demanding correction of the meaning it had in a recent report of an inter-Lutheran conference. The word is *fellowship*. As employed by THE LUTHERAN's correspondent it had the force of a verb. It was stated that pastors whose synodical connections are other than U. L. C. A. had "fellowshipped" together. An official of one group denied the verity of that assertion and demanded a correction. He said concerning the report, "the men gathered at M— at the occasion in question were not yet 'brethren in the faith' as far as the attendance on the part of the Missouri men was

concerned." His closing sentence read, "I am appealing to your sense of fairness and for the good of the cause of unity among Lutherans that are not yet united. Surely I can hope that you will aid and abet me in this." Signed ———

As will be at once apparent to our readers, it would be discourteous to ignore this communication, although portions of it create an ambiguous situation. If THE LUTHERAN responds favorably to the closing sentence of the protest; if the editor enables the writer's "hope to aid and abet" him to be realized, will not a kind of fellowship be thereby established?

Fellowship, we find by consulting our dictionary, and as it is used in the New Testament, and as its New Testament Greek word *Koinonia* is translated, means "to come into communion or fellowship, to become a sharer, to be made a partner." And that term *communion*, let it be known, cannot be legitimately identified with the Sacrament of the Altar. In its first use in the Acts of the Apostles, where it is in the form of a noun, it is translated, "They continued steadfast in the apostles' doctrine and fellowship." As a verb it is used in Romans 12: 13, and there translated "*distributing* to the necessity of saints."

According to the information in our possession, the Missouri Synod is itself the author of the invitations that have resulted in numerous meetings for the discussion of agreements and differences among us. It is hoped, and in some quarters believed, and on occasion prayed, that an exchange of views, factual explanations of backgrounds and certainly the information required, for a more fraternal understanding will bring the portions of the Lutheran Church in the United States and Canada into more cordial relations, thereby removing the present harmful and un-Christian competition and suspicion. To the extent that there is honest and unbiased "sharing" of correction and appreciation, there will be a form of fellowship. Reports to THE LUTHERAN from members who have attended these meetings state that considerable interchange of convictions and confessions has occurred.

But as far as the U. L. C. A. is concerned, there is a definite understanding of the significance given to "fellowship" by the authorities of the

Missouri Synod. They deem "pulpit and altar sharing" the necessary external expression of fellowship and lodge the declaration of such interchange in the authority of their General Body in convention assembled. We on our part do not find in the administration of the means of grace, i.e., in the preaching of the Gospel and participation in the Lord's Supper, the practises by which Christians may be classified, who have made a sincere confession of their faith in redemption through our Lord Jesus Christ. But we do not deny the right of a Church to erect such lines as it chooses. How could we when such a policy has been in operation for nearly a century and has been debated for the same length of time?

What we do believe is, that considerable sharing now exists, whether acknowledged or not. And that sharing is a kind of fellowship we would enjoy more of, provided the sharing is mutual.

IN CONVENTION ASSEMBLED

WHILE the date set for the fourteenth biennial convention of the U. L. C. A. is still some months in the future, preparations for the discharge of its duties are in process along two lines. One of these is made apparent to the readers of *THE LUTHERAN* by articles received from the entertaining host, the Synod of the Northwest. While details have not been announced, enough has been published to indicate the determination of President Gerberding and his capable co-workers that the 1944 accommodations and entertainment of the U. L. C. A. in convention assembled shall be "up to standards" of past generous hospitality.

Also emerge with growing clearness the friendly surroundings which the abundant Lutheranism in Minnesota and adjacent areas will provide. The place of assembly is the well-known and highly esteemed Central Church, which is a congregation of the Norwegian Synod and of which the pastor is the beloved J. A. O. Stub, D.D. He was a leader in the critical months of the first World War when the Commission for Soldiers' and Sailors' Welfare was established. His ideals of fellowship did not decline when the National Lutheran Council and the Lutheran Brotherhood inherited the hopes of

that first successful co-operative movement among us.

But the most definite indication of the coming convention is the selection by the constituent synods of the U. L. C. A. of delegates to represent them. It is to the credit of our system of ecclesiastical organization that membership in each of the thirty-two unit delegations is considered a great trust and a serious obligation by those chosen. Their names as they are reported in *THE LUTHERAN* add up to a roll of honor, but what is of greater import, with them in their assembled functioning rest the corporate interests of one of the great ecclesiastical groups of the United States and Canada.

Because of their strictly representative nature, the delegates who are in process of selection by the synods will confront two serious tasks. One of these is the receipt and judicial consideration of the work carried on in the name of the U. L. C. A. by its several boards and agencies. In order that these may "render an account of their stewardship," voluminous reports are required which are prepared in advance, published in the *Convention Bulletin*, and thereby made available for the study of every delegate. The recommendations of each administrative group, including the Executive Board and the officers of the Church, are set forth to be weighed at first individually and then collectively; that is, corporately. "New business" has daily entry to the convention's deliberations, although the major decisions stem from reports and imply substantial bases for the forward look of the Church. It is the common expectation this year that several questions of grave import for the future of religion in North America and the world will be offered the delegates for decisions at this coming Minneapolis meeting.

Not the least of the duties discharged by these U. L. C. A. conventions are the elections of officers and members of boards and agencies. The United Lutheran Church is the parent corporation, chartered by the State of New York and thus given entity as the instrument for the administration of the ecclesiastical interests of our Church. Most of the subsidiary boards are also incorporated and thereby "enabled" to carry on as business entities. Their char-

ters and by-laws are carefully drawn so that the prerogatives of each are carefully specified. Tenure of office and succession in elections are fixed as to time and as to eligibility. Policies and appropriations of funds are dealt with as the constitution and by-laws prescribe.

Difficulties of transportation will be confronted by the delegates; some talk is heard about postponing the convention until traffic is restored to normalcy. No such procedure is in order. The delegates will need to adjust their journey to the conditions existent next October. More time for the trip may be required, and certainly early arrangements for travel and entertainment will be wise. But the total of persons having business at the convention does not greatly exceed the 550 delegates.

But the convention cannot be omitted or even postponed. Its corporate entity requires the assembling of the representatives of the Church at the time prescribed and in the place chosen. Arrival and departure of the delegates are responsibilities for which each of them must arrange.

"From College Windows"

By DAVID T. NELSON

THE world is sick. It needs a better medicine than war. War is a purge, but not a source of strength or healing. Some better principle must be found for the generations which must clear away the wreckage, physical and spiritual, and build anew.

Our Christian schools and colleges have the glorious opportunity of applying the Christian principle of love to the problems which threaten to overwhelm us, leaving a new world "powerless to be born." The merely academic, the froth of superficial study, the sour dregs of learning must be pushed aside. The gospel principle must be resolutely applied to studies of the world we live in. The powerful instrumentalities of our machine age, the clash of hostile class interests, the global conflicts of nations possessing the plants and techniques needed for mass industrial production, the dislocation of conventional and traditional standards, must be interpreted in the light of the Christian principle of love. New directions must be found, leading to greener fields and pathways of hope.

An Apostle-to-Disciples Disclosure

By Nathan R. Melhorn

Paul in a Letter Reveals the Sources of His Certainty

II Corinthians, Chapters 4 and 5, Contains the Adult Scripture

Lesson for May 28 (Whitsunday)

IF THE congregations that grew out of the missionary labor of St. Paul in Asia Minor and Greece were viewed as a family, then the Church in Corinth would be the "infant terrible," the "black sheep," the "problem child" or whatever one chooses to call the "bad boy" of the household. The anxiety their conduct caused the Apostle was more than that which came logically from a notorious instance of misconduct by a member of the Church. He found among the people who had joined as believers in Christ an absorption of worldly ways into their obedience to the Lord and a willingness to compromise with surrounding worldliness. Thereby they rendered his preaching vain for many of them. They even allowed the celebration of the holy sacrament of the altar to become an occasion of gluttony and license. He found himself under the necessity of revealing the spiritual destruction that had fallen upon some of them. He sharply warned them. Their effort to drink the cup of the Lord and the cup of devils had already brought inevitable results. There were divisions and resultant strife among them, and because of unworthily eating and drinking, not discerning the Lord's body, he wrote, "For this cause, many are weak and sickly among you and some are fallen asleep."

Critics' Last Resort

To meet the situation threatening the spiritual safety of those to whom he had brought the grace of God he wrote letters, to one of which, I Corinthians, we have access. He contemplated also a personal visit in order to punish as well as to warn. But for reasons not known, he abandoned this intention and made use of the letter we have as II Corinthians and other epistles now lost. He therein defended his apostolic authority against Gentiles who denied the superiority of the Christian revelation over the cults of paganism, and also against Jews who assailed him for giving to non-Jews a position in the planning of God in which they, the pagans, were on the same level as were the "children of Abraham." The theory of a super-race is far from modern.

Now the second epistle to the Corinthians is Paul's response to those who were at work in opposition to his winning souls for his Master. It is not primarily a defense nor a counterstatement. It is, on the contrary, the declaration of one who has decided to reveal what he has that entitles him to speak

with confidence and promise others with authority that they shall be sharers with him of the boundless grace of Him who loves them and gave Himself for them.

The Kingdom Is of God

Paul's first citation deals with the content of his preaching. "We preach not ourselves, but Christ Jesus as Lord and ourselves as your servants for Jesus' sake." The intention of this declaration is to disconnect the purely human—perhaps one should more accurately say, that which is entirely earthly in a ministry from that which the indwelling grace of God enables one to render. (In the New Testament the comparison is employed "of the flesh" and "of the spirit." The distinction is ultimately one of the origin of obedience.) But the Apostle is careful to block any accusation that he is so completely "of the spirit" as to be independent of the conditions "of the flesh." Through the latter he encounters afflictions. Elsewhere he refers to the temptations which gain their place from the same source. Visibly he feels the weight of years and the wear and tear of heavy labor. These bring to pass "the decaying of the outward man." But the victory, of his faith enables him to give minor heed to that which is visible in the flesh, and the major value to what "is not seen" except as it is spiritually discerned.

Beyond Argument

The ground for the Apostle's pos-

itiveness was thus put beyond reach of either rabbinical traditions or deductions from circumstances. It was futile to contend with him about the superiority of the Jew over the Gentile, when he a Jew and once of the strictest sect of the Pharisees, was conscious of a mission to preach the Gospel of his Messiah to those who were not of the promise. The only rebuttal that could silence him was arrest and trial before a Roman magistrate, or stoning by a rioting mob. But neither of these could reach the inner citadel of his assurance of faith, nor separate him from Him who had called him "to stand before kings."

But beyond the controversies by which he was harassed and eventually persecuted was a query more general and less partisan. It was the question every grown-up thinking man or woman employs when the call to forsake the world and choose the Christ Gospel's way of life is heard. What does he gain who has become a believer in Jesus and his Gospel, that offsets his troubles?

Paul's answer begins with a fascinating declaration in which he contrasts the conditions of this present life with what will be enjoyed in eternity. When Corinthians sought his answer for the worthiness of the faith that was his, he wrote of the everlasting to which he was heir. One reads, "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands." The succeeding verses maintain the figure. A tabernacled house was some sort of tent. As boughs, or skins, or cloth covered the dwelling, so the flesh enveloped the spirit. But earthly toil and finally death dissolved this house, "so that mortality was swallowed up of life." The superiority of revelation in describing what shall be is demonstrated in the words the Apostle employs. The body dissolves: the earthly is consumed.

At this point Paul became specific in the presentation of his reasons for obeying Christ. The love of Him constrained him. . . . If any man is in Christ, he is a new creature, partner in a new covenant with God, one item of which was the act of his Lord by which the "word of reconciliation was committed to him." All this was from within his heart. No wonder he wrote to Timothy: "For I know (have seen) whom I have believed."

DAILY BIBLE READINGS

May 22-28

- M. Living for Eternity. II Corinthians 4:16—5:8.
- T. New Creatures in Christ. II Corinthians 5:14-19.
- W. Keeping the Commandments. I Timothy 6:11-14.
- Th. The Grace of Liberty. II Corinthians 8:1-15.
- F. Living to the Glory of God. Ephesians 3:14-19.
- Sat. Spiritual Freedom. Romans 8:1-4, 12-18.
- S. Suffering as a Christian. I Peter 4:8-19.

THE YOUNG PEOPLE

By Amos John Traver

Mending the Breaks—BROKEN LIVES

ISAIAH 58:12

THE Israelites were captives, and Isaiah comforted them with the hope of returning to their native land and rebuilding their broken cities. That dream of rebuilding was always before them. It is what sent Nehemiah back to Jerusalem. Read the story in the Book of Nehemiah. Thousands upon thousands of refugees today dream of rebuilding their cities and re-establishing their homes in familiar surroundings. There is something wrong with any man who is not romantic about his home and home surroundings. It is human and natural to center ideals around a place as well as around persons.

Waste is wicked. And the waste of a great war is one of the special marks of its sinfulness. Wrecked homes, wrecked works of art, wrecked churches, wrecked schools and libraries and, most of all, wrecked lives—these are the price of war! How can we be so insane as to think anything constructive can be accomplished by war? The most that it can do is to save something of what we have and to wreck some traditions and institutions that need wrecking. The only credit it can be given is that it is something like the work of a house wrecker, who clears the ground for new and better buildings. War is blind; and with that which should be wrecked it throws its blockbusters into places sacred to religion and to family life.

That the waste places shall be built up again, is the hope of all of us. It kept Israel faithful during long years of captivity. It sustains us during long years of war.

Human Waste

The greatest of the many crimes of war is in the field of the spirit. The hatred and spirit of revenge that war generates are more devastating than a thousand bomber raids. The laws of forgiveness are not revoked in wartime. Let the Nazis call forgiveness a soft doctrine; we who believe Christ know that forgiveness is a mark of strength, not of weakness. The broken spirits of men must be rebuilt. Their faith in their fellowmen must be restored.

The basic restoration that all of us need is a new assurance of God. This

Isaiah had. Even when it seemed as though God had forgotten all His promises to Israel, Isaiah never doubted that the pledge of God was good. He banked on God to bring His people back some day to their own country, where by His help they could rebuild their cities and their lives. One of the first buildings they would restore would be the temple. God would be recognized as the One to be thanked for their return from captivity.

A Symbol of Salvation

Evidently our Scripture text was chosen for this topic because the captivity of Israel was so like our captivity to sin. The story of God's dealings with Israel is one of a very patient God and a very aggravating people. There is a kind of rhythm about the history of Israel. God blessed Israel, and Israel obeyed God. Then there was peace and prosperity. Soon or late Israel forgot God. There is a very expressive figure used in Deuteronomy 32: 15. "But Jeshurun waxed fat and kicked: Thou art waxed fat, thou art grown thick, thou art become sleek; then he forsook God that made him, and lightly esteemed the Rock of his salvation."

This is from the farewell address of Moses to his people. He uses the poetic name Jeshurun for Israel and pictures the nation as an ox, grown fat and skittish, kicking up its heels for no reason at all, but that it is feeling too good. Moses knew Israel, and their later history proved him a good prophet. The blessings of God were too much for them; and with prosperity came idol worship, imitation of the immoral practices of their heathen neighbors, neglect of worship, and many other sins.

The Course of Evil

Then God punished them; perhaps by the invasion of their enemies or by some great plague. Then they would remember God and beg His forgiveness. Then He would forgive them, and after a time the rhythm of *sin, punishment, repentance, and forgiveness* would begin again. Finally the whole nation was driven into captivity, and this experience at least overcame their

weakness for idolatry, though return to their homeland did not indicate the cure of other great faults. Later they would commit the greatest sin of all when they refused to accept Jesus: greatest because it was the end of their destiny as a chosen people.

Now all this is a symbol of the life of man. We, too, try the patience of God. None of us is innocent of some share in the sins that brought upon us this great war. We deserve our captivity just as truly as Israel. When we had prosperity, two cars in every garage, we thought that by human cleverness we had united the nations of the world in a permanent brotherhood, we forgot God. We, like Jeshurun, "waxed fat and kicked."

Times of Testing

So in our personal lives. The times when everything was going well were our testing times. They made us proud and conceited. We are like the man with one talent in Jesus' parable; we forget that it is His, and think that we can do with it just as we please. We forget that God will ever come back to demand an accounting.

God does come back, and then our cities are wrecked by our own sins. Then also faith comes to tell us in the hopeful words of Isaiah that these waste places will be restored; they will be built new. Just as soon as we repent and plead God's forgiveness, He will begin the process of restoration in us. It is His good and gracious will by which the way of escape is provided, not temporarily, but permanently.

All this power for rebuilding our sin-broken lives comes through the cross of Jesus Christ. He is the master builder, because he has felt the things that wreck life. When San Francisco was rebuilt after the great earthquake, the builders knew the power of this wrecking force and built accordingly. So Jesus knows our weakness and the power of sin. If we will let Him build us over again, He will strengthen the weak places in our lives and enable us to continue steadfast.

I recall Mel Trotter, superintendent of two great rescue missions. Thousands of down-and-outers were saved through those missions. They were victims of every kind of vice, wrecked lives, so completely wrecked that it seemed hopeless to think of rebuilding. Mel Trotter was a drunken barber, so low that he even became drunk at his daughter's funeral. Christ found him and saved him, and made him over into a great, good man. This is the rebuilding power of Christ. He will restore the waste places, if we will let Him.

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To LEADERS: Topic date, May 28. Next topic, *Our Congregation and Synod*.



Promotion of Lutheran Unity

Springfield, Mo.,
April 24, 1944.

Dear LUTHERAN:

WHILE stationed at my present post, I have access to the leading Lutheran publications in our Service Club library. We are amply supplied with *THE LUTHERAN*, *The American Lutheran*, *Lutheran Herald*, *Lutheran Witness*, and *The Walther League Messenger*. I know I am not the only one to benefit by these excellent Lutheran magazines and also not the only one to notice that among all these publications (except *THE LUTHERAN*) Lutheran unity is stressed and placed before the readers for discussion and judgment.

Being a member of the U. L. C. A., I pride myself on the fact that it is a liberal and progressive wing of the Lutheran Church in America. I therefore must ask myself, "Why doesn't the U. L. C. A.'s official journal, *THE LUTHERAN* promote articles that would lead to a better understanding of Lutheran unity?"

Most of the other publications have sections devoted to letters sent in by their readers—laymen as well as pastors. Many of the letters pertain to Lutheran unity. Here again *THE LUTHERAN* offers no such opportunity for the laymen to speak.

PVT. DONALD BEHM, A.S.N., 33484246,
O'Reilly General Hospital

* * *

Editor's Response

IN answer to this query addressed to the editor of *THE LUTHERAN*, the correct response is that the United Lutheran Church in America has already and repeatedly given consideration to unity among Lutherans on the western continent. An early and very comprehensive declaration on this matter was adopted at our second convention, 1920, in Washington, D. C. At the Savannah Convention in 1934 an even more specific statement was unanimously adopted by the convention: thereby organic union on the basis of the historic Lutheran confessions was declared feasible and needed. In behalf of this Savannah document, the President of the U. L. C. A. was directed and empowered to appoint a commission, himself being chairman, to confer with similar commissions set up by other general bodies. Dr. Knobel issued the invitations. Responses were received from the American Lutheran Church, whose commissioners held meetings

with ours, out of which came eventually what we now call the Pittsburgh Declaration. Its three articles were adopted at the 1940 conventions of the U. L. C. A. and of the American Lutheran Church, but the promise of pulpit and altar fellowship has not yet been fulfilled by the authorities of the latter.

A commission from the Missouri Synod met that of the U. L. C. A. in 1935; but we are informed it declined to consider the Savannah Declaration and has not since met our representatives.

During the present biennium, numerous discussions have been arranged in areas of the United States: at most of these U. L. C. A. pastors and teachers have been among those who assembled. None of these conferences, however, has any official standing or commits those present to any steps toward union.

Nevertheless, in the National Lutheran Council—the membership of which includes the larger Lutheran groups, Missouri excepted—the U. L. C. A. has co-operated heartily and, we believe, effectively, with the groups that are not "in pulpit and altar fellowship" with it, but who find no inconsistency in accepting our co-operation in planning and equipping needed ministries with personnel and material.

It is the conviction of the editor of *THE LUTHERAN* that the U. L. C. A. has gone about as far in the direction of union as is possible for it to go. Our declarations are not derived from unofficial utterances in discussion groups but on the resolutions which have been adopted by our church in convention assembled. Union of Lutheran church bodies in America is by precedent

vested in action on resolutions presented and adopted by these bodies in convention assembled. So far as we are informed, only the U. L. C. A. has so expressed a desire for closer union. Other Lutheran bodies either by direct refusal or by omission of action seem to have signified their belief that the time is not at hand for anything more than "friendly debates." It is my opinion that these discussions, after being the accepted policy of Lutherans for about seventy-five years have demonstrated their power to maintain our divisions.

In Behalf of Thiel College

C. HALE SIPE, Esq., Freeport, Pa., is heading an appeal to laymen of the Pittsburgh Synod and of other connections, in behalf of completing a fund of \$125,000 to enlarge the equipment and, as so used, increase the efficiency of Thiel College. In a formal communication under date of March 29, and directed to "Fellow Lutherans" he stated that the members of the Pittsburgh Synod are highly favored in that they live in one of the most prosperous sections of the United States, and therefore are under an obligation to do better than give "a few crumbs and tag ends of prosperity" to our Christian colleges.

In the same communication there are comparisons between the generosity of the Pittsburgh Synod in supporting its college with what has been done by churches belonging to the Augustana Synod and to the Norwegian Lutheran Church, and to "the little sect known as the Nazarenes which has built two accredited colleges in the Pacific area of our country and plans to build more. They put us to shame."

The letter ends with the paragraph, "I request every pastor, every church council, every member of our Pittsburgh Synod to ask our Lord Jesus Christ whether He wants Thiel College to continue limping along as in the past. If they will ask our Lord this question in sincerity and truth, I have not the least doubt what His answer will be."

With the knowledge and consent of the Pittsburgh Synod obtained through the office of its president, Dr. H. Reed Shepher, *THE LUTHERAN* adds its facilities of communication to those already used by Mr. Sipe. He certainly has selected a worthy cause to which to give his interest and support.

To Stand Alone

By LAURA EMILY MAU

A NATION which can stand alone,
Raised up on the Foundation Stone
Of Christ, has been raised to stand
On the same Rock as sea and land.

Held in the hollow of God's Hand,
To be the glory of a land,
In unity with God allied,
It is upheld and fortified.

To live in peace and unity,
And friendship of world loyalty,
Standing on the Foundation Stone,
Made by our God to stand alone.

Atlantic City, N. J.

New Pastor for Students at the University of Wisconsin

It was an impressive moment in the service of installation of the pastor for Lutheran students held in Luther Memorial Church, Madison, Wis., Sunday evening, April 16, when the members of the Directing Committee of the Lutheran Student Foundation presented the Rev. A. Henry Hetland for induction into that important field of service among Lutheran students at the University of Wisconsin.

At the altar was Martin Anderson, D.D., of the Eastern District of the Norwegian Lutheran Church, who read the



The Rev. A. Henry Hetland

service of installation. By his side were John I. Meck, D.D., representing the Board of Education of the United Lutheran Church in America, and Otto J. Wilke, D.D., president of the Directing Committee and pastor of St. John's Church, Madison. In the group standing by the side of Pastor Hetland were Morris Wee, Ph.D., pastor of Bethel Church, Madison, and his associate, the Rev. Reuben Gornitzka; the Rev. Charles A. Puls, pastor of Luther Memorial Church; Mr. A. W. Peterson, treasurer of the Foundation and controller of the university; Prof. R. M. S. Heffner and Dr. Chester H. Ruedisile, junior dean. By the mutual pledges of both the pastor-elect and the members of the Directing Committee, Pastor Hetland was formally installed. Two letters were read by Dr. Wilke, who conducted the Vesper Service. One was from the staff of the Board of Education of the United Lutheran Church in America and the other from the secretary of the Student Commission of the American Lutheran Conference. More than two hundred members of the Lutheran student body, members of the Lutheran Student Association, and members of the various Lutheran churches of Madison were in attendance.

The new incumbent was formerly

pastor in Muskegon, Mich. He has served as assistant in Eau Claire, Wis., and is a graduate of Augustana College, Sioux Falls, S. D., and Luther Seminary. He succeeds the Rev. Lloyd Jacobson, who resigned last year to become a navy chaplain.

The sermon at this significant service was preached by John I. Meck, D.D., of Racine, Wis. He reviewed the beginnings of Lutheran student work in Madison which grew out of the concern of the Church for the student in non-Lutheran educational institutions. Among the pioneers were William K. Frick, D.D., the Rev. A. C. Anda and J. C. Kunzmann, D.D. The first pastor to Lutheran students at Madison was Howard R. Gold, D.D., who began work in 1907 and served for nine years. Others who served in student work were John F. Fedders, D.D., Norman D. Goehring, D.D., the Rev. Edward J. Blenker and the Rev. Lloyd Jacobson. In the period in which there was no full-time pastor, Carroll J. Rockey, D.D., ministered to the students. In 1938 the Lutheran Student Foundation was created and the Student Commission of the American Lutheran Conference began to share in the co-operative effort in the work among Lutheran students. Pastor Hetland is the first student pastor to serve at the University of Wisconsin from one of the synods of the American Lutheran Conference.

Out of that goodly heritage the future is bright with promise. A fine spirit of enterprise is evident and the members of the Directing Committee are alert in making plans for the future as a large enrollment is anticipated in the post-war period. At present a Student Center is maintained at 228 Langdon St., Madison.

JOHN I. MECK.

Choir Directors and Assistant Pastor Elected

York, Pa. April 16 Gordon E. Young of Tulsa, Okla., began his services as Minister of Music in St. Matthew's Church, of which Dr. J. B. Baker is pastor. He will have charge of the Senior Choir and Mrs. Young of the Intermediate and Junior Choirs. Mr. and Mrs. Young are graduates of western colleges.

On the same day Gordon Folcemer, a senior in Gettysburg Seminary, was elected full-time assistant pastor of the congregation. He will begin his duties June 1 and will be installed three days later. He is a member of Christ Church, Baltimore, Md., of which Dr. John L. Deaton is pastor.

On Easter, sixty-eight new members were received, thus bringing the total confirmed membership up to 2,034.

Church Re-dedicated at Frederiksted, St. Croix

THE members of Frederick congregation at Frederiksted on the West Indian island of St. Croix are rejoicing over the completion of the most thorough renovation of their church interior since the stately old building was first dedicated, January 15, 1792. The chancel floor has been raised above that of the nave. The beautiful mahogany pulpit has been moved from its former place high above the altar to a new location by the left wall of the chancel. The bronzed replica of the well-known Thorvaldsen statue of Jesus now stands on a masonry bracket on the right wall of the chancel, opposite the pulpit. Taking its former place on the altar is a large, new brass cross. The old reredos has been replaced by a mahogany one, and the old altar will eventually give way to a new and larger one.

The box pews have been painted a light buff color, and are being trimmed in polished mahogany. The antique Danish lighting fixtures have been wired for electricity, making it possible to remove the unsightly commercial fixtures that were installed a few years ago. All the new appointments correspond to the best Lutheran usage.

The service of rededication was held March 31, the twenty-seventh anniversary of the transfer of the island from Danish to United States sovereignty (Transfer Day is a legal holiday in the Virgin Islands). Pastor Everett J. Jensen was in charge of the service; Pastor Elmer H. Ganskopp of the Christiansted Parish was the liturgist; Pastor Jens Larsen, formerly a minister in Frederiksted, brought greetings from the Lutherans of St. Thomas. Pastor William G. Arbaugh, who preached the dedication sermon, brought greetings from the Board of American Missions and from the Lutherans of Puerto Rico.

The entire cost of these improvements has been borne by the congregation, and has been paid in full. The only expenditures were for materials. The carpentry, masonry, cabinet-making, painting and other labor were generously contributed by the loyal members and friends of the church. Many whose regular employment kept them busy all day, came night after night to work 4 or 5 hours on the house of the Lord. The fine, new interior of Frederick County Church is a testimony to the renewed zeal of the members and to their devotion to their Lord. It is also a witness to their love for their pastor, the Rev. Everett J. Jensen, to whose vigorous leadership they have so enthusiastically responded.

WILLIAM G. ARBAUGH.

The Chicago Conference

THE forty-eighth semi-annual convention of the *Chicago Conference of the Illinois Synod* was held April 18 in Gladstone Park Church, one of the city's Lutheran missions. Pastor George Garver and his people were gracious hosts.

The theme centered around "Peace." The Rev. Fred Millhouse chose for the theme of his communion meditation, "Personal Peace," declaring that there cannot be world peace by any means short of the complete exaltation of Christ in the individual heart. Dr. Charles Kegley in the chief address of the afternoon on, "Can We Be Patriotic and Christian?" declared that patriotism is too often interpreted as a watchdog hatred for all ideas in opposition to our own. The discussion on the subject was led by the Rev. George Aigner, Lutheran student pastor of Chicagoland.

Dr. Armin G. Weng, president of synod, gave a very encouraging report on synodical affairs and stressed Lutheran World Action. Prof. E. Theodore Bachmann represented the Chicago Theological Seminary and spoke of the accelerated schedule, the Ministers' Convocation and the Summer Graduate School. Dr. Charles B. Foelsch, president of the Chicago Seminary, arrived from the meeting of the U. L. C. A. Board to confirm the reported action of the government regarding the discontinued deferment of ministerial students not registered in Protestant seminaries by July 1. Dr. Erland Nelson, president, gave a commendable report of Carthage College, suggesting the goal of at least one student from every congregation of the Illinois Synod as a part of the seventy-fifth anniversary celebration next year. The Rev. Freeman Kunz spoke for Social Missions and introduced our two deaconesses, Sister Frieda Berger and Sister Geraldine Lewis.

The afternoon devotions were conducted by the Rev. Ralph McClintock; the Rev. Paul Nordsiek spoke for the Parish Education Committee in behalf of the *Christian Growth Series*, the Rev. Harmon McGuire for the Foreign Missions Committee, and the Rev. Royal E. Leshner for the Evangelism Committee. The communion was administered by the officers: President L. O. Cooperrider and Secretary Paul Nordsiek.

The following were elected delegates to the convention of the U. L. C. A.: Pastors L. O. Cooperrider, Royal E. Leshner, George Aigner, Paul Nordsiek, and Herman G. Twietmeyer. Laymen: E. H. List, E. A. Anderson, Alfred Arneson, Carl Schulz, Howard Bechtold. **GEORGE J. CURRAN, Reporter.**

New York Synod's Largest Conference

THE Rev. Joseph B. Flotten, pastor of Resurrection Church, St. Albans, N. Y., was elected president of the Long Island Conference of the United Synod of New York at its spring convention April 27 at St. Mark's Church, Windsor Terrace, Brooklyn, the Rev. Harold Hornberger pastor.

The Rev. Lauri J. Anderson, pastor of Good Shepherd Church, Bellaire, was elected vice-president, and the Rev. Alfred J. Krahmer, Grace Church, Forest Hills, was elected secretary. Mr. Ernst Erickson of Incarnation Church, Brooklyn, was elected treasurer. Elected to the Executive Committee were: Mr. Harry Keiner, St. John's, Richmond Hill, and Mr. Harold Stewart, Good Shepherd, Brooklyn. Mr. Frank Egner of Holy Trinity, Rockville Centre, was nominated for the Executive Committee of synod.

The main order of the day was an inspiring presentation of the work of the Lutheran Service Commission by Dr. N. M. Ylvisaker, director of the Commission. The convention also heard a brief address on "Our Colleges" by Dr. Henry J. Arnold, president of Hartwick College, Oneonta, N. Y.

The retiring president, the Rev. Walter M. Ruccius of Epiphany Church, Hempstead, preached the sermon at the opening Communion Service. The vice-president, Dr. Harry Kreider, St. James, Ozone Park, and the secretary, the Rev. Alfred J. Krahmer, were the liturgists.

The Rev. Walter Cowen, new pastor of Incarnation Church, Jamaica, and the Rev. Frank Nickel, new pastor of St. Stephen's, Hicksville, were welcomed as members of conference. St. Mark's Church, Jamaica, Dr. William Freas pastor, was also received into conference membership, a transfer from the German Conference.

The report of the president emphasized the rise in benevolence giving in the conference.

Reports were heard in the morning from the statistical secretary, the Executive Committee, the Home Missions Committee, and the Committee on Ministerial Pensions. The chairman of the latter committee, the Rev. Oliver Powers, presented Mr. Frederick Ihlo to the conference. Mr. Ihlo asked for the opportunity to present the Pension Plan to church councils.

The following clerical and lay delegates to the United Lutheran Church in America were nominated to synod: *Clerical:* the Rev. Joseph Flotten, the Rev. Walter Ruccius, the Rev. Herbert Weiskotten, the Rev. Carl Hirzel, the Rev. Erwin Jaxheimer, and the Rev. Werner Jentsch. *Lay:* Messrs. Clarence

C. Dittmer, Frank Egner, Harold Stewart, William Elbert, Edward G. Zehr and Otto Sutter.

Dr. Samuel Trexler, president of the United Synod of New York, was the first speaker of the afternoon. He pointed out the great necessity of recruiting men for the ministry and called for greater zeal in combating the "crowding" of the church by the sects and by Catholicism and in overcoming the general moral decay of today.

The Stewardship Committee presented a set of resolutions which would alter the present system of congregational pledging to synod by permitting the local congregation to pledge for synod and the U. L. C. A. This proposal was referred back to the committee for conference with the officials of synod, and is to be reported back at the fall convention of conference.

Other reports heard were from the Parish Education Committee, the Committee on Brotherhood and Men's Work, and the Social Missions Committee. The Registration Committee reported an attendance of seventy-four pastors and thirty-one laymen.

ALFRED J. KRAHMER, Sec.

A Unique Forecast of Work

THE joint meeting of the *Kitchener and Hamilton Conferences* meeting in Trinity, Hamilton, Canada, April 18, was treated to a unique paper, "Barometric Readings of Synod with Some Probabilities," by the Rev. Fred Mueller. With "weather reports" from the presidents of the other U. L. C. A. synods, plus some "observations" from within the synod, plus a little "local atmosphere" Pastor Mueller was able to give an interesting "forecast" of conditions. Here are some of his "prognostications."

The benevolence thermometer continues to rise, and has reached the highest point in synod's history . . . but per capita giving is still only "lukewarm"—some synods giving twice as much as we. Probability: The raising of the synodical budget from \$40,000 to \$50,000. . . .

"Better weather" ahead for many of the pastors of synod. Many congregations have increased their pastor's salaries to meet increased living costs. One congregation (not in the Canada Synod!) increased the pastor's salary \$600 a year, 15 pastors and 17 congregations are in the new Government Pension Plan.

"Storm!" . . . The clouds of juvenile delinquency and other social evils are getting darker. . . . Synod would do well to heed the warning signals and instruct its Social Missions Committee to be on the lookout. . . .

Forecast: The purchase of Edgewood

Park, near Guelph, as a permanent Lutheran summer camp site. . . . Probability: The expansion of its program to include pastoral institutes, family weeks, etc. . . .

"Unsettled." . . . Many Lutheran people are still moving about from place to place. . . . "Not much change"—Despite the establishment of the Membership Conservation office many pastors are still slow in reporting transfers. . . .

"Fair and Warmer." . . . Two conditions make this prediction for Waterloo Seminary and College a welcome possibility: The reduction of the debt to the vanishing point, and the selection of Dr. H. T. Lehmann as president. . . .

"Clearing." . . . Due to the efforts of the "Propaganda Minister" some of the darkness with which the news of synod has been shrouded is being dispelled through news releases and the Bulletin Exchange. . . .

The other paper, "The Resurrection in the Eyes of Critics," was given by the Rev. W. H. Knauff. The Rev. S. Cooper delivered the Communion address, "Looking Unto the Hills." The Rev. W. A. Mehlenbacher presided over the sessions.

NORMAN BERNER.

Stimulating Reports Heard at Conference

THE spring meeting of the *Central Conference of the Synod of South Carolina* met April 20 in Mt. Tabor Church, West Columbia, S. C., the Rev. J. A. Keisler, Jr., pastor.

Stirring and encouraging reports were made by the committees. The Rev. H. A. McCullough, Jr., chairman of the Conference Mission Committee, reported progress and growth in the development of a Lutheran church in Denny Terrace, Columbia. The Rev. J. O. Kempson, chairman of the Parish Education Committee, reported the necessity of more intensive educational work in the churches and called the attention of the conference to the new Sunday school literature, the Christian Growth Series, and the Summer School for Church Workers to be held the last of June at Columbia College. The Rev. Wynne C. Boliek, pastor of the Church of the Reformation, addressed the conference on "The Church's Ministry to the Family in War Crisis." The Communion sermon was delivered by President L. O. Dasher, in which he set forth Jesus Christ as the bridge between God and man and the love of Christ as the bridge between individuals in the world.

Dr. C. E. Fritz, synodical director of Lutheran World Action, presented a stirring appeal on behalf of that cause to which the South Carolina Synod is expected to give over \$15,000. Mrs.

Beatrice Sease spoke on behalf of the Lowman Home. President Karl W. Kinard presented the varied work of the synod.

The afternoon program was based on "The Church's Ministry to the Youth at Home": "Through the Sunday School," by the Rev. G. H. C. Park; "Through the Children of the Church," by Mrs. Maben Jones; "Through the Luther League," by the Rev. G. F. Schott, Jr.

The second afternoon topic, "The Church's Ministry to the Youth in Service," was discussed as follows: "Preparing Them to Go and Following Them," by the Rev. Edgar D. Zeigler; "Getting Ready for Their Return," by the Rev. George E. Meetze.

Announcement was made by the Rev. George E. Meetze, chairman of the synodical Board of Social Missions, that the installation of the service pastor, the Rev. Carl B. Caughman, would be held in Ebenezer Church, Columbia, May 12. Dr. C. Franklin Koch delivered the charge to the synod and the Rev. Wynne C. Boliek, a member of the U. L. C. A. Board of Social Missions, delivered the charge to the pastor. The Seminary Chorus sang and a reception followed in the Parish Building, sponsored by the Columbia Social Mission Society.

The fall meeting of the Central Conference will be held at the Church of the Reformation in Columbia.

GEORGE E. MEETZE, Chairman,
Publicity Committee.

Death of Mrs. Chapman

Mrs. Grace E. Chapman, for twenty-two years organist at Luther Memorial Church, Erie, Pa., entered into the "more abundant life" April 25, at St. Vincent's Hospital, Erie, Pa., after an extended illness.

Mrs. Chapman was not only an artist, but devoted her ability to the service of her church and her Lord. No call to His service was too exacting for her. Her happy nature and friendly spirit won for her a host of friends both in and outside the church and many grieve her passing.

She was an active member of the Committee on Church Music of the Pittsburgh Synod and active in many branches of church work.

Luther Memorial Church suffers a great loss in her "home going." She is survived by her husband, Arnell O. Chapman; two daughters, Mrs. Arthur C. Parker and Mrs. Russell L. Smith; two brothers, Earl and Bert Greenman; and a grandson, John D. Wilson.

Funeral services, conducted by her pastor, Dr. E. M. Gearhart, were held April 28, and she was laid to rest in the family plot in North East Cemetery.

E. M. GEARHART.

Contributory Pension Plan Main Topic at Conference

AN address by Mr. William H. Stackel, followed by discussion, on the Contributory Pension Plan of the United Lutheran Church, was the most important item on the program of the spring convention of the *Western Conference of the United Synod of New York* held April 18 in Concordia Church, Buffalo, N. Y., the Rev. Herbert A. Bosch pastor. Mr. Stackel, a leading layman in the Church of the Reformation, Rochester, member of the Executive Board of the U. L. C. A., chairman of its Investment Commission, a leader in the formulation of the Contributory Pension Plan, and banker, is particularly well qualified to speak on this subject. He feels strongly that the laity should get behind the Pension Plan rather than leave this to the pastors, many of whom are reluctant to speak about it on account of the personal benefits which they will receive.

Dr. Samuel G. Trexler, president of synod, stressed the work of the ministry and the need of recruiting high-class men for its ranks, the position of the Lutheran Church in Protestantism, Lutheran World Action, and general benevolences.

Harlan M. Frost, D.D., new executive secretary of the Council of Churches of Buffalo, was the luncheon speaker.

Conference voted to memorialize synod to change its by-laws so that in the election for president this year four ballots be permitted rather than the present three.

Dr. Trexler installed the following officers for one-year terms: President, the Rev. Howard A. Kuhnle, Rochester; vice-president, the Rev. John M. Strodel, Buffalo; secretary, the Rev. Robert W. Stackel, Rochester; treasurer, Herman J. Merkle, Buffalo.

Messrs. Francis Ford of Niagara Falls and Gerhard Ellestad of Rochester were elected to the conference executive committee, and Mr. Grover A. Clicquennoi of Rochester was nominated to the synodical Executive Committee.

Those nominated to the synod for delegates to the convention of the United Lutheran Church at Minneapolis are: Clerical—H. A. Kuhnle, Wilfrid A. Schmidt, William M. Horn and Edwin H. Boettger. Lay delegates—Messrs. H. J. Merkle, Gerhard Ellestad, Louis Henrich and John Barg.

The Communion Service was conducted by the clerical officers and Pastor Bosch, and the sermon was preached by Pastor Kuhnle. There are four vacancies: Holy Trinity, Buffalo; Concord, West Greece; St. John's, Lyons; First Church, Blasdell. H. A. KUHNLE.

Eastern Ohio Highlights

By GEORGE D. KEISTER

QUITE a few of the Lutheran clergy of this area participated in the Post-Easter Institute of Preaching on the Kessler Lecture Foundation at Hamma Divinity School at Springfield, Ohio. The presentations of Dr. Reinhold Niebuhr and Dr. Robert E. Speer were of high quality and served as both inspiration and intellectual impetus for pastors who sought spiritual refreshment and renewal after a strenuous Lenten and Easter season.

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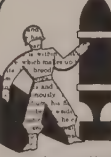
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SAVE and SELL WASTE PAPER

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Churches and pastors of this district are looking forward with pleasure and anticipation to the fellowship of *Dwight P. Bair, D.D.*, who takes over the pastorate of Zion Church, New Middletown, and the *Rev. Ben D. Varner*, graduate of Hamma Divinity School, who becomes the pastor of Bethlehem Church, Youngstown.

Lutheran World Action

The call of Lutheran World Action is on the agenda of every pastor and congregation, and it is with confidence of a large excess that the offering is anticipated. The sure-fire plans and methods of Dr. Henry C. Roehner and the Rev. Tom Homrighausen, director and assistant director for the whole Synod of Ohio, are being followed meticulously. They get results. The energy, push and vitality of these leaders are a sure recipe for full quotas and excess.

The membership of *Holy Trinity*

Church, Salem, celebrated a happy and victorious day Sunday, April 30, with a mortgage-burning ceremony. George W. Miley, D.D., president of the Synod of Ohio, preached the sermon. This congregation was organized in 1917, and erected the present \$35,000 church in 1931. The Rev. George D. Keister has been pastor since 1927.

Dean Shatzer Main Speaker

Wittenberg College and Hamma Divinity School alumni of the Youngstown District met April 26 at St. Luke's Church, Youngstown, the Rev. M. A. Stull pastor. The speakers were Dean C. G. Shatzer, D.Sc., and Mr. Philip B. Lottich, assistant to the president of Wittenberg. Dr. Shatzer presented some of the challenges and adjustments that seem imminent to our present system of education, and showed some kodachrome pictures of the campus and buildings of Wittenberg College. Some information was given about the one hundredth anniversary celebration of the founding of Wittenberg College in 1945. The alumni group plan another meeting in the summer.

News from Reading and Vicinity

By LUTHER SCHLENKER

THE ninety-second annual convention of the *Reading Conference of the Ministerium of Pennsylvania* was held at Hope Church, Reading, Pa., April 26. The convention opened in the morning with a Communion Service followed by a business session on administrative matters. Officers were elected for the ensuing year: the Rev. Mark K. Trexler, president; the Rev. Paul J. Dundore, secretary; the Rev. Frank E. Radcliffe, treasurer.

Dinner was served to the delegates by the ladies of the host church. During the afternoon, committee reports, education, missions, auxiliaries, and special business received attention. The evening session was a Lutheran World Action rally with Col. Charles D. Trexler, Chaplain, U. S. A., as special speaker.

Relocation Planned

Redeemer Church, Oakbrook, Reading, the Rev. Edward Emmers pastor, at this same session of the Reading Conference, received approval of its plan to relocate. This step is being taken that the church may better serve the Kenhorst and Brookline sections in addition to Oakbrook. Redeemer has a 100 per cent enrollment in the Inner Mission Society of Reading and has paid its Lutheran World Action quota 120 per cent.



President Mark K. Trexler and the retiring president, the Rev. Luke S. Sweitzer

St. Joseph Church, Hill, the Rev. Luther Lengel pastor, recently acquired a new altar cross, vases, candlesticks, missal stand, altar service book, and 150 hymnals. The duplex envelope has been introduced and the council has adopted the rotation method. It has also been decided to have a catechetical class annually and eliminate the German preaching.

St. Mark's, Reading, the Rev. E. R. Deibert pastor, held a memorial service for one of its members, S. Sgt. Kenneth R. Gasser, who was killed in action in the Tunisian campaign. This service,

as all other morning services during the month, was broadcast over Station WRAW. The Rev. Robert J. Wolfe, Service Center pastor of Harrisburg, preached recently at a Sunday morning service during the Lutheran World Action drive. May 14 a service was conducted especially for the benefit of the wives and mothers of those in the armed forces. Every mother received a prayer book.

The Rev. Samuel K. Kistler has been installed as the new pastor of the Lenthartsville Parish. He succeeds the Rev. John Reiner, who has gone to Hebron Church, Blairsville, Pa.

Easter at the Orphans' Home

The Lutheran Orphans' Home at Topton had a memorable Easter Day. Early in the morning the choir and older children visited all the buildings, singing Easter hymns. In the afternoon the children presented a pageant, *The Dawning*, and saw pictures. Each child received an Easter basket.

A Boy Scout Troop, Reading No. 23, was installed in Hope Church, Reading, the Rev. Horace Mann pastor, with Herman D. Bernhardt as scoutmaster, a Senior Patrol Leader, who will soon become Junior Assistant Scoutmaster, and ten scouts. Several other boys are prospective members. There had been no troop at Hope Church for a number of years.

Atonement Church, Wyomissing, held two special services recently. One was the annual Memorial Service for members who died during the year; the other, a special service in honor of the ninety men and four women from the congregation who are in the services of our country.

Grace Church Shillington, the Rev. Victor Kroninger pastor, received thirty-two catechumens into adult membership through the rite of confirmation and fifteen by letter of transfer or otherwise. There are now 156 stars honoring the six women and 150 men serving in the armed forces, and a gold star honoring one who has given his life.

Coming Into Its Own

IN 1915, amidst enthusiasm and fine prospects, Bethel Church, Trenton, N. J., was received into the East Pennsylvania Synod with a confirmed membership of 157. Bethel had been organized a year or so before its reception and acquired property valued at \$2,500 with a debt of \$1,000. During these almost thirty years the church has made reasonable progress, but was hampered by an enormous debt.

This has been the perfect example of



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what a church debt should not be, the headache of the Mission Boards and the talk of the synod. This colossal debt, while all agencies come in for their share of blame, was hardly attributable to any particular person or board's fault. It was an ambitious and optimistic day. When about ready for the roof, the contractor demanded an additional \$10,000 because of unforeseen labor difficulties. A combination of several unfortunate circumstances happened and the building cost about \$100,000.

The building, of red brick trimmed in white cast stone, was erected in 1923-24. The resulting debt was the unique structure of paper and faith from a first mortgage of \$30,000 to several additional mortgages and notes until the debt amounted to \$88,325.

During the last few years Bethel has been coming into her own. The community has been attracting a substantial class of people. New members of fine character in good numbers have been received. The courageous loyalty of the people and the co-operation of a local bank holding the first mortgage, have given the church new life and thrown the sheriff off the trail. Consequently in January 1944, Bethel became self-supporting as to salary, although still under obligations to the Board of American Missions for an extension loan.

Over the years there have been about 350 accessions, with a present baptized membership of 440 and a confirmed membership of 351. The present indebtedness is \$48,000 and pretty much under control. During these years the

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Mission Boards, both synodical and American, have contributed \$22,000. In the same time the congregation has returned in contributions for benevolence more than \$10,000.

In addition to the above, during the pastorate of Roy S. Bowers, D.D., since 1931, the congregation has raised, in addition to debt and interest, \$7,850 for repairs, improvements, and such equipment as has been required to place the property in its present good condition.

Iowan Congregations Meet

(Continued from page 10)

marks, those remarks and interpretations stimulate thought and action. Among other things, the report showed a decrease in indebtedness of \$33,605, and an increase of total income of \$53,787. Baptized, confirmed and communing memberships all showed a net gain, with the communing membership exceeding 10,000 for the first time in the history of synod! Increase in benevolence contributions, apportioned and unapportioned, showed an increase of nearly \$10,000, but the record of only

67 per cent payment of apportionment can stand considerable improvement.

The report of the necrologist, Dr. W. H. Blancke, included tributes to A. B. Leamer, D.D., who served as full-time president of the Iowa Synod for a number of years, and of Mrs. W. H. Blancke. The report was accepted with prayer by Pastor J. A. Miller, Davenport.

President Erland Nelson, Carthage College; Dean Thomas Rinde, Western Theological Seminary; Superintendent LeRoy Weihe, Nachusa Orphanage; and Executive Secretary George Westby, Iowa Lutheran Welfare Society, were

accorded the privilege of addressing the convention.

Pastor David M. Funk, chairman of the Committee on Evangelism, presented an earnest appeal for a more definite program of evangelism in all its phases. Most important of the five recommendations included in the report was "that we consider the possibility of having the new executive secretary of evangelism, the Rev. O. W. Carlson, D.D., visit our synod with the prospect of setting up Schools of Evangelism in some of our most strategic centers."

Now Within Reach

For the first time the Stewardship Committee will have a means of reaching every home in the Iowa Synod as the result of the adoption of that committee's recommendation "that one column of each issue of the *Iowa Synod Lutheran* be used for the promotion of Christian Stewardship in the Iowa Synod." Present committee members are H. P. Leonard, Davenport; Emma Helble, Princeton; and Pastor F. D. Boldt, chairman.

After considerable discussion, synod voted to cancel the district meetings scheduled by the Parish and Church School Committee in co-operation with the U. L. C. A. Parish and Church School Board to explain the new Christian Growth Series. The action was taken because the literature would not be off the press in time for the meetings, and delegates felt that results would not be worth the time and expense involved without it. This will mean added work for Chairman Ritzen and his committee but it is believed that the results of later meetings will more than justify the extra labor.

The Committee on Resolutions, Pastor Emerson Miller, Davenport, chairman; Pastor M. O. Lee, Mason City; and A. G. Heitman, Sioux City, brought in a well-deserved resolution commending Pastor Maurice E. Lesher and the Clinton congregation for their hospitality. In spite of difficult and crowded wartime conditions, delegates felt that the convention was the most enjoyable, as well as profitable, held in many a year.

A resolution that synod "register its protest to the Senators of Iowa for the recent ruling of the Selective Service Commission which stopped all deferments of candidates for the ministry, unless in the seminary, July 1, 1944," and one directing the synodical board to the consideration of changes in the present budget plan under which needs on the local territory are classed as preferred claims, and whatever is left goes to the United Lutheran Church and Tabitha Home, were adopted by the convention.



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For Closer Fellowship

THE Ministers' Alliance of the United Lutheran Church in America churches of Milwaukee and Vicinity and the conference of the pastors of the American Lutheran Conference churches here have held two joint meetings, January 10 and April 17, to consider the matter of closer unity of all the Lutheran bodies in America.

At the first free conference, the Rev. Dr. John C. Mattes of the Wartburg Seminary of Dubuque, Iowa, was the speaker. He traced briefly the history and development of the Lutheran church in America, showing the development of the different Lutheran bodies and unification in some instances and non-unity tendencies in others. It was a very fine, satisfying and hopeful presentation, and his conclusion was that all Lutheran bodies in America are now one in theory, if not yet one in practice.

At the more recent meeting, the speaker was the Rev. T. A. Kantonen, Ph.D., of Hamma Divinity School, Springfield, Ohio. In his address he began where Dr. Mattes left off and spoke of the dis-unity of the Lutheran Church in America, as being wasteful and even sinful. He also showed the obstacles to closer union.

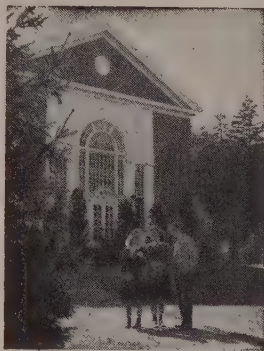
Opportunity was given for questions and discussion, and a number of the 40 to 50 pastors participated. A considerable number of ministers of the Missouri Synod were present and given the privilege of debate. One of the Missouri pastors invited the group to hold the next meeting in his church. Although this was not an officially called meeting it indicated a real live interest in a closer unity of the Lutheran Church forces in Milwaukee and Vicinity.

M. E. BOULTON.

Associate Pastor Elected

The Rev. Henry B. Luffberry was installed as associate pastor of Tabernacle Church, Philadelphia, Pa., April 23. The president of the Central Pennsylvania Synod, Dr. M. R. Hamsher, and the Lutheran Student Pastor of Philadelphia, Dr. Robert H. Gearhart, officiated, giving the charge to the pastor and the congregation respectively. The pastor of the congregation, Dr. William J. Miller, Jr., and the Rev. Joseph E. Stermer also participated in the service.

Mr. Luffberry was graduated from the Wharton School of the University of Pennsylvania and for two years was in active business life. Upon his decision to enter the ministry he entered the Philadelphia Seminary and upon graduation became pastor of Trinity Church, South Pottstown, Pa.



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Fruitful Conference

West Coast Chaplains and Service Pastors Meet in King George Hotel Service Center, San Francisco

POST-WAR rehabilitation was the keynote of the first plenary West Coast Conference of Lutheran Chaplains and Service Center Pastors affiliated with the National Lutheran Council, assembling at the King George Service Center in San Francisco; Pastors J. E. Oslund and A. B. Swan hosts.

The conference topic was ably introduced by Service Commission Director N. M. Ylvisaker, D.D., at the opening session. He sketched the plans being projected by the National Lutheran Council to preserve orphaned Lutheran missions in foreign lands, to bring relief to fellow Lutherans in Europe in the wake of the Allied march of victory, to help solve the snarling race problem which threatens the post-war period in aggravated form, to implement Lutheran missions in South America, and to re-establish the returned veteran in his home community.

Up-to-the-minute development in the rehabilitation of convalescent trainees and veterans under army supervision was clearly described in a symposium conducted by Major P. W. Holmes of the Medical Administration

Corps, Headquarters, Fourth Air Force, and Lts. Jack Falkenberg, State Regional Hospital, Hammer Field, Fresno, and Charles Weesner, Headquarters, Fourth Air Force, San Francisco. The importance of this worth-while program appears in the face of the near-million annual veteran discharges. The Veterans' Administration has had the supervision of veteran rehabilitation since World War I. Legislation is pending in Congress that aims to put this important work under Army supervision until the convalescent veteran is prepared to step into a suitable job.

The Chaplains and Service Pastors met in separate sessions Wednesday morning, Dr. Ylvisaker addressing and conducting the Chaplains' meeting, and Dr. C. E. Krumbholz, Director of Lutheran Welfare, National Lutheran Council, addressing the Service Pastors' meeting. Dr. Krumbholz discussed the new plan of the National Lutheran Council to co-ordinate the work of the Service Commission, the Commission on American Missions, and the Department of Welfare, as well as the co-operation of the Service Pastor with army chaplains in army hospital visitation work.

Service Pastor Edwin W. Petrusson, Salinas, Calif., presented an able discussion of the responsibility and place of the Church in a program of rehabilitation. He charged the Church with the responsibility of making a *new approach* to life-centered, Bible-based preaching, as well as to congregational life into which the discharged veteran may be properly integrated; as well as in the relationship between the pastor and his people, which should more nearly emulate that of chaplain and the service man and woman; and also in the relation of the Church to its home community, wherein it must break down the walls of isolation and through spiritualized members form a bulwark in its community against all evil forces in community education, business and government.

Dr. Ylvisaker Banquet Speaker

Seventy-nine chaplains of California and the San Francisco Bay area were deeply thrilled by Dr. Ylvisaker's banquet address at the Hotel Whitcomb, Tuesday evening. The national president of the Chaplains' Association (for the duration) led these chaplains of all denominations to think seriously on the call of the chaplaincy and its supreme requirement, namely, that the chaplain must be a man of God.

The banquet of the Service Pastors was held at the same hotel Wednesday evening. Here Dr. Ylvisaker conducted a profitable round table discussion on problems indigenous to Service Center work. The Service Center pastor is

first and always a civilian chaplain, whose chief duty is spiritual and not social and managerial.

The Conference partook of Holy Communion Wednesday evening in the King George Center Chapel, with Service Pastor H. I. Muus, Spokane, Wash., delivering the confessional address, and Service Pastor A. B. Swan as liturgist. Chaplains Alf. M. Kraabel, Camp McQuaide, Calif.; William Belk, 12th Naval District, San Francisco; Luther Gerhart, Camp Elliott (Marines), San Diego; and M. B. Tollefsrud, Camp Stoneman, Pittsburg, Calif., were devotional leaders at the various sessions.

HENRY E. KOCH, Secretary.

William Kemp Mauney

(Continued from page 2)

"For a number of years he was president of the Alumni Association of the college.

"Several years ago he established a \$25,000 Scholarship Fund in Lenoir Rhyne College to assist worthy boys and girls in acquiring an education. This fund is this year helping five young people in their school efforts.

"In 1927 he joined with his father and uncle and the other members of the Mauney family in contributing \$100,000 to build Mauney Hall, the attractive dormitory for girls on the Lenoir Rhyne College campus.

"In 1928 and 1929 he was elected president of the synodical Brotherhood of the North Carolina Synod.

"But, prior to that time, at the annual meeting of the North Carolina Synod in Kings Mountain, in 1922, he was the prime mover in starting the Loan and Gift Fund of \$100,000 for Home Missions in North Carolina, to which he and the Mauney family have contributed liberally, and which has made possible a constantly growing program of church expansion for the Lutheran Synod of North Carolina.

"In addition to all this, he gives liberally toward the establishment of new mission churches in the synod every year. Nor is this all; other churches and church causes find a sympathetic and responsive heart in their approach to him.

"Mr. Mauney has been five different years elected by the synod as a delegate to the conventions of the United Lutheran Church in America, and is now a delegate elect to the Minneapolis Convention, which he plans to attend.

"And while true to his Church, he has been a good citizen. Of the five Mauney brothers—of which he is the fifth—not one of them has ever used tobacco in any form or intoxicating drinks. It is still further noteworthy that all five of his own boys are following his example in total abstinence."

Congregations

Baltimore, Md. The offering taken for Lutheran World Action in 1944 at All Saints Church, of which Dr. Ernest R. McCauley is pastor, amounted to \$500, and additional contributions will increase this sum. The quota assigned this church was \$300. Pastor and people are happy in this accomplishment.

Chicago, Ill. Reformation Church, the Rev. John M. Spaid pastor, voted enthusiastically to proceed directly after Easter with a campaign for \$15,000 towards a new church. At the special congregational meeting held after a midweek Lenten service at which the message was brought by President Armin G. Weng of the Illinois Synod, a non-member announced that because of what Reformation Church had meant



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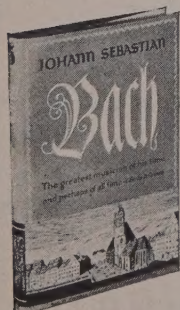
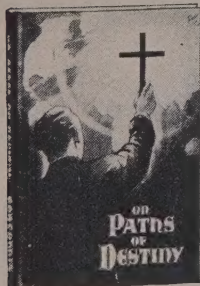
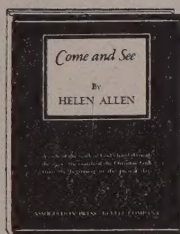
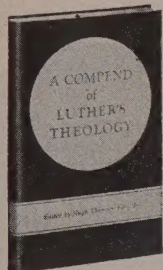
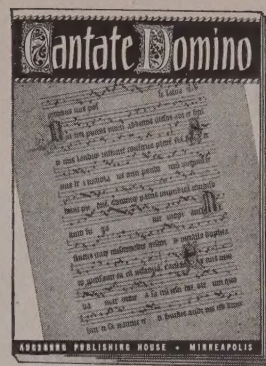
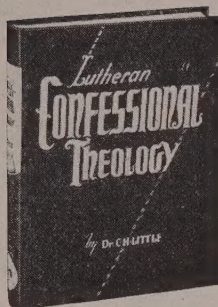
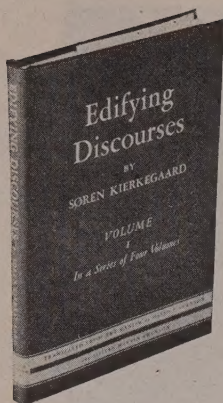
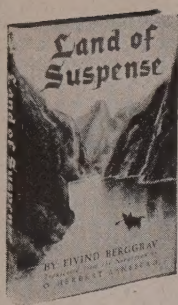
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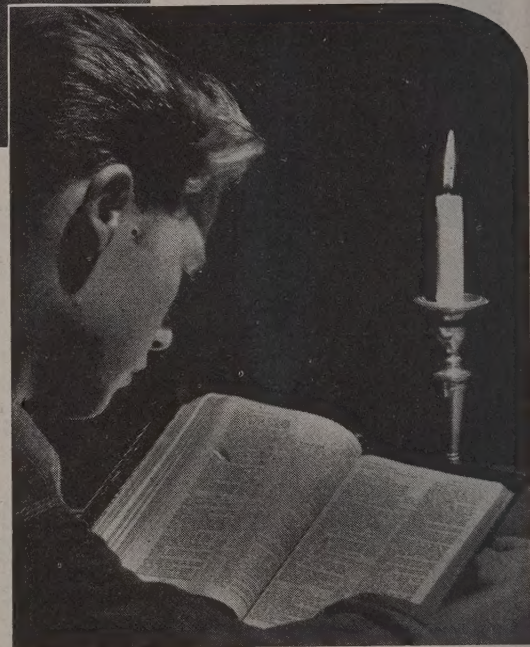
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